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Aristotle's

COMPLEAT
MASTER-PIECE.

In Three Parts.

DISPLAYING
The Secrets of NATURE
IN
The Generation of Man.

Regularly Digested into Chapters and Sections, rendering it far more Useful and Easie, than any yet Extant.

To which is added,
A Treasure of HEALTH;
OR, THE
Family Physician:

Being Choice and Approved Remedies
for all the several Distempers incident to
Humane Bodies.

The Eleventh Edition.

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To the R E A D E R.

TO tell thee that Aristotle (the Learned Author of this Book) was generally reported the most knowing Philosopher in the World, is no more than what every intelligent Person already knows: Nor can any think otherwise, who will give themselves the leisure to consider, that he was the Scholar of Plato, (who was in his time the only reputed Philosopher for Wisdom) and under whom Aristotle profited so much, that he was chosen by King Philip of Macedon, as the most worthy and proper Person in his Dominions, to be Tutor to his Son Alexander, by whose wise Precepts and Instructions, Alexander became Master of so great Wisdom, Judgment, Prowess and Magnanimity, that he justly obtained the Title of the Great: and Alexander himself was so sensible of the Advantage he received by the Instructions of the great Stagyrice, (for so Aristotle was call'd, from the Country of Stagyræ, where he was born) that he affirm'd that he was more beholding to his Tutor Aristotle, for the Cultivation of his mind, than to Philip his Father, for the Kingdom of Macedon.

Now tho' Aristotle apply'd himself universally to the Investigation of all the Secrets of Nature; and for that obtain'd a Universal Fame; yet that which he was pleas'd in a more especial and peculiar manner to bring into a fuller and more true Light, was the Unfolding the Secrets of Nature, with respect to the Generation of Man: This he stil'd his MASTER-PIECE; and in this he has made so thorough a Search, that he has (as it were) turn'd Nature's Inside Outwards.

Nor let any think these things to be below the Study of so great a Philosopher; since the Divine Records assure us, that it has been the Study of divers Illustrious Persons, equally renowned for Wisdom and Goodness; Among whom, I may well reckon Job, the greatest Man of all the East; who, that be

was well acquainted with the Secrets of Nature, has made sufficiently evident by that excellent Philosophical Account he gives of the Generation of Man, in the tenth Chapter of the Book which bears his Name, where he says, Thine hand have made me, and fashioned me together round about thou hast poured me out as Milk, and curdled me like Cheese: Thou hast clothed me with Skin and Flesh and hast fenced me with Bones and Sinews. Another Instance of Illustrious Persons that have studied the Secrets of Nature in the Generation of Man, is that of one of the greatest, as well as best Kings of Israel, I mean King David so great a Prince, that he may be said to have not only laid the Foundation, but also to have settled the Hebrew Monarchy and his Piety was superiour to his Power, being peculiarly styled, A Man after GOD's own Heart: Let us hear what this Man says of the Secrets of Nature, in his Divine Soliloquies to his Creator, Psal. 139. 13, 14, &c. Thou hast covered me in my Mother's Womb: — I will praise thee, for I am fearfully and wonderfully made; Marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the Earth: Thine Eyes did see my Substance, yet being imperfect, and in thy Book all my Members were written; which in continuance were fashioned, whereas yet there was none of them.

Now let the fore-quoted Words of holy Job, and these last of King David, be put together, and I will make no Scruple to affirm, That they make up the most accurate System of Philosophy respecting the Generation of Man, that has ever yet been written.

And why shou'd not the Mysteries of Nature in the Generation of Man, be without Blame inquir'd into, since so great a Tribute of Praise redounds from hence unto the GOD of Nature? The more we know of whose Works, the more our Hearts will be engag'd to praise him; as we see in the Instance of David before us: I will praise thee, says he, for I am wonderfully and fearfully made: And then he breaks out into this Ex-

clamation

lamation, Marvellous are thy Works ! And that my Soul knoweth right well.

If any one should object, That this Knowledge is too often abus'd by vain and light Persons ; who instead of admiring the Wisdom of GOD in the Secrets of Generation, do only make it their Business to ridicule and set 'em at nought : I readily grant it ; and think it a very great Unhappiness that there shou'd be a Generation of such profligate Persons in the World : But at the same time do aver, That this is no Objection against this Book : For shall the Sun be taken out of the Firmament, because its generating and life-giving Vertue makes noxious Weeds and poysonous Plants to grow and flourish, as well as the more sanative medicinal Herbs, and odoriferous and refreshing Flowers ? It is not from the Nature of the Things themselves, but from the vicious Natures of corrupted Men, that these things come to be abus'd. A harmless Bee will go into a Garden, and there suck Honey from a Flower, when a Spider, from the venomous Malignity of its Nature, shall extract Poyson thence. So that it is not to be attributed to the Book, that it is abus'd by vain and lewd Persons, but to the vicious Natures of those vain and lewd Persons that so abuse it.

But perhaps, since Aristotle's Master-Piece has already obtain'd a Repute, why, at this time a Day, we come to obtrude it as a New Book upon the World, will be the most material Objection.

To this I answer, First, That Translations are alike free for every one to make. But, Secondly, having perused those several Books that go by that Name, I have seen none hitherto Extant exactly agreeing with the Original, neither for Matter nor Method ; which was a principal Motive to me to attempt this Work ; in which, if those who have had the perusing of it, be not very partial in what they have said, I may venture to affirm, That the Care and Acuracy that has been taken in the Translation ; and the Method in which it is now presented to the World, has not only made it wholly New, but calculated it more for the Reader's Advantage, than any thing it has hitherto been publish'd of this Nature to the World. So

that in this Book alone, the Reader may satisfy himself that he has the Great Aristotle's Compleat Master-Piece.

I have one thing more to acquaint the Reader with, before I have done; which is, that having met with a choice Piece of that Prince of Physicians Hippocrates; I could not forbear adding it, by Way of Supplement, to Aristotle's Master-Piece; as being both Men highly Eminent in their Generations: For as Aristotle was highly esteem'd by Alexander the Great; so that Great Prince Artaxerxes had so high a Value for Hippocrates upon the Account of his singular Skill in Physick, that he propos'd to honour him with the greatest Dignities of the Persian Court, if he would have vouchsaf'd to have liv'd there. Hippocrates chose rather to confine himself to a solitary Life, where he might pursue the various Symplicies and Antipathies of Nature, than to enjoy all the Honours of the Persian Court.

In this Treatise, which he calls his Family Physician; written most probably for the Use of his own, the Reader will find an invaluable Treasure; to wit, Choice and Approved Receipts for all the several Distempers incident to Humane Bodies; that so he need never be at a loss what to do, in any sudden Emergency; but as soon as he knows his Distemper, may be acquainted with a suitable Remedy.

I have been Civil to the Reader, in acquainting him with what he shall find in this Treatise; and I have no Need, nor no Inclination to Court him any further: For if Men won't know when they are well offer'd, let their own Necessities instruct them better.



Farewel.

Aristotle's

Aristotle's Master-Piece.

The First Part.

DISPLAYING

The SECRETS of NATURE.

The INTRODUCTION.

IT is strange to see how things that are common, are neglected and slighted for that very reason; though in themselves worthy of the most serious Consideration: And this is the Case, with respect to the very Subject we are now about treating upon: What is there more common than the begetting of Children? And yet what is there more Wonderful and Mysterious than the Plastick Power of Nature, by which they are formed? For though there be radicated in the very Nature of all Creatures, a Propension which leads them to produce the Image of themselves; yet how those Images are produced, after those Propensions are satisfied, is only known to those who trace the secret Meanders of Nature in their private Chambers, those dark Recesses of the Womb; where this Embrio receives Formation. The Original of all which, proceeds from the first Command of the Great LORD of the Creation, *Increase and Multiply*: For such an Energy accompany'd his All-commanding Word, as put the Creature into a Capacity of doing that, which he commanded; and yet made their Obedience the Effect of their own free Will. For the natural Inclination and Propension of both Sexes to each other, with

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Aristotle's Matter-Piece.

the Plaistick Power of Nature, is only the Energy of the first Blessing, which to this Day upholds the Species of Mankind in the World.

Now since Philosophy informs us, That *Nosce te ipsum*, is one of the first Lessons that a Man ought to learn; it cannot surely be accounted an useless Piece of Knowledge for a Man to be acquainted with the Cause of his own Being; or by what secret Power of Nature it was that that Coagulated Milk (as a Divine Author calls it) came to be transubstantiated into a Humane Body. The Explanation of this Mystery, and the Unfolding of the Plaistick Power of Nature in the secret Workings of Generation, and the Formation of the Seed in the Womb, is the Subject of the following Treatise; a Subject so necessary to be known by all the Female Sex, (the Conception and Bearing of Children, being what Nature has ordain'd their Province) that many for want of this Knowledge have perished, with the Fruit of their Wombs also; who had they but understood the Secrets of Generation, which are display'd in this Book, might have been still in the Land of the Living. For the sake of such therefore have I compiled this Treatise, which I shall divide into Two Parts; in each of which I shall observe this Method: In the First Part, I shall,

First, To shew that Nature has no need to be asham'd of any of her Works, give a particular Description of the Parts or Organs of Generation in Men, and afterwards in Women; and then shew the Use of these Parts in the Act of Coition; and how appositely Nature has adapted them to the End for which she has ordain'd them.

Secondly, I shall shew the Prohibition or Restriction that the Creator of all Things, and Lord of Nature, has put upon Man, by the Institution of Marriage; with the Advantage it brings to Mankind.

Thirdly, I shall shew when either Sex may enter into a married State, and be fit to answer the Ends of their Creation, &c.

Fourthly, I shall discourse of Virtues; and therein shew what



Aristotle's Master-Piece.

what it is, how it is known, by what means it may be lost, and how a Person may know that it is so, &c.

In the Second Part, (which chiefly relates to Married Women, and the Preservation of the Fruit of their Womb, for the Propagation of Mankind in the World) I shall shew,

First, *What Conception is, what is pre-requisite thereunto; how a Woman may know when she has conceived, and whether of a Boy or Girl.*

Secondly, *Shew how a Woman that has conceived, ought to Order her self.*

Thirdly, *Shew what a Woman ought to do that is near the time of her Delivery, and how she ought to be then assisted.*

Fourthly, *I shall shew what are the Obstructions of Conception; and therein discourse largely about Barrenness, and shew what are the Causes and Cure thereof; both in Men and Women.*

Fifthly, *Direct Midwives how they shall assist Women in the time of their Labour; and how they ought to be ordered all the time of their Lying in: Bringing in several other material Matters, proper to be spoken to, under each of these several Heads; Which will sufficiently render it what Aristotle design'd it, his Compleat-Master-Piece.*

C H A P. I.

A particular Description of the Parts or Instruments of Generation, both in Men and Women.

S. I. *Of the Instruments of Generation in Man, with a particular Description thereof.*

THough the Instruments, or Parts of Generation in all Creatures, with respect to their outward Form, are not perhaps the most comely; yet in Compensation of that, Nature has put upon 'em a more abundant and far greater Honour than on other Parts, in that it has ordained them to be the Means by which every Species

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Aristotle's Master-Piece.

It is continu'd from one Generation to another. And therefore though a Man or Woman were through the Bounty of Nature endew'd with most Angelick Countenances, and the most exact Symmetry and Proportion of Parts, that concentred together to the making up of a most perfect Beauty, yet if they were defective in the Instruments of Generation, they wou'd not, for all their Beauty, be acceptable to either Sex; because they wou'd be thereby render'd incapable of Satisfying the natural Propensions which every one finds in themselves: And this, methinks, should be sufficient to shew the great Honour that Nature has put upon them. And therefore since it is our Duty to be acquainted with Ourselves, and to search out the Wonders of God in Nature, I need not make any Apology for Anatomizing the Secret Parts of Generation.

The Organ of Generation in Man, Nature has plac'd obvious to the sight, and is called the *Tard*; and because hanging without the Belly, is called *Penis*, à *Pendendo*: It is of Form long, round, and on the upper side flattish; and consists of Skin, Tendons, Veins, Arteries, and Sinews, being seated under the *Ossa Pubis*, and ordain'd by Nature for a twofold Work, viz. for the evacuating of Urine and conveying the Seed into the Matrix; the Urine which it evacuates, is brought to it through the Neck of the *Vesica Urinaria*; and the Seed which it conveys into the Matrix, is brought into it from the *Vesicula Seminales*. But to be more particular:

Besides the common Parts, as the Cuticle, the Skin, and the *Membrana Carnosa*, it hath several internal Parts proper to it, of which Number there are seven, viz.

The two Nervous Bodies;

The Septum;

The Urethra;

The Glans;

The Muscles;

And the Vessels.

Of each of these distinctly, in the Order I have plac'd
and first of The

The two Nervous Bodies : These are called so from their being surrounded with a thick white nervous Membrane ; tho' their inmost Substance is spongy, as consisting principally of Veins, Arteries, and nervous Fibres, interwoven together like a Net. And Nature has so ordered it, that when the Nerves are fill'd with animal Spirits, and the Arteries with hot and spiritous Blood, then the Yard is distended, and becomes Erect ; but when the Influx of the Spirit ceases, then the Blood and the remaining Spirits are absorpt, or suck'd up the Veins, and so the *Penis* becomes limber and flaccid.

2. The second internal Part is the *Septum Lucidum* ; and this is in Substance white and nervous, or sinewy ; and its Office is to uphold the two Lateral or Side-ligaments, and the *Urethra*.

3. The third is the *Urethra*, which is only the Channel by which both the Seed and the Urine are conveyed out ; it is in Substance soft and loose, thick and sinewy, like that of the Side-ligaments : It begins at the Neck of the Bladder, but springs not from thence, only is joyn'd to it, and so proceeds to the *Glans*. It has three Holes in the beginning, the largest whereof is in the midst, for that receives the Urine into it ; the other two are smaller, receiving the Seed from each Seminal Vessel :

4. The fourth is the *Glans*, which is at the end of the *Penis*, cover'd with a very thin Membrane, by reason of which it is of a most exquisite Feeling : It is cover'd with a *Preputium* or Foreskin, which in some covers the Top of the Yard quite close, in others not ; and by its moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman : The extream part of this Cover, which I call *Preputium*, and which is so call'd *à præputando*, from cutting off, its that the Jews were commanded to cut off on the eighth Day. The Ligament by which it is fastened to the *Glans*, is called *Frænum*, or the Bridle.

5. The fifth thing is the *Muscles*, and these are four in number, two being plac'd on each side ; these Muscles (which

(which are Instruments of voluntary Motion, and without which no part of the Body can move it self) consists of fibrous Flesh, to make up its Body of Nerves for their Sense of Veins for their vital Heat, and of a Membrane or Skin to knit them together, and to distinguish one Muscle from another; and all of them from the Flesh: I have already said there is two of 'em on each side; and I will now add, that one of each side is shorter and thicker; and that their Use is to erect the Yard, from whence they have obtain'd the name *Erectores*: And having told you that two of them are thicker and shorter than the other; I need not tell you that the other two are longer and thinner; only take notice, that the Office of the two last is to dilate (or if you will) open the lower part of the *Uretbra*, both for making Water, and voiding the Seed, and are therefore call'd *Acceleratores*.

6. The sixth and last things are the *Vessels*, which consist of Veins, Nerves, and Arteries, of which some pass by the Skin, and are visible to the Eye; and others pass more inwardly: For indeed the Arteries are dispersed through the Body of the Yard, much more than the Veins; and this Dispersion is contrary wise, the right Artery being dispersed to the left Side, and the left to the right. As for the two Nerves, the greater is bestow'd upon the Muscles, and the Body of the Yard, and the lesser upon the Skin.

What I have hitherto said relates to the Yard, properly so called; but because there are some Appendices belonging thereto, which when wanting, render the Yard of no Use in the Act of Generation, it will also be necessary, before I conclude this Section, to say something of them; I mean the Stones, or Testicles, so called because they testify the Person to be a Man: their Number and Place is obvious; and as to their Use, in them the Blood brought thither by the Spermarick Arteries, is so elaborated into Seed. They have Coats or Coverings of two sorts, proper and common; the common are two, and invest both the *Testes*: The outermost of the common Coats

Coats consists of the *Cuticula*, or true Skin, called *Scrotum*, hanging out of the *Abdomen* like a Purse: The *Membrana Carnosa* is the innermost. The proper Coats are also two, the outer called *Elytroides*, or *Vaginales*; the inner *Albuginea*; into the outer are inserted the *Cremasters*; to the upper part of the *Testes* are fixed the *Epididymida*, or *Parasta*; from whence arise the *Vasa Deferentia*, or *Ejaculateria*; which when they approach near the Neck of the Bladder, deposite the Seed into the *Vesicula Seminales*; which are each (for there are two of them) like a Bunch of Grapes, and emit the Seed into the *Urethra*, in the Act of Copulation. Near these are the *Prostata*, which are about the bigness of a Wall-nut, and joyns to the Neck of the Bladder: these afford an oily, slippery and fat Humour, to besmear the *Urethra*, and thereby to defend it from the Acrimony of the Seed and Urine. But the Vessels by which the Blood is conveyed to the *Testes*, out of which the Seed is made, are the *Arteria Spermetica*, and these are also two: And so likewise are the Veins which carry out the remaining Blood, which are called *Vena Spermatica*.

Thus Man's most noble Parts describ'd we see,
 (For such the Parts of Generation be;)
 And they that carefully survey't, will find,
 Each Part is fitted for the Use design'd:
 Tho' purest Blood, we find, if well we heed,
 Is in the Testicles turn'd into Seed;
 Which by most proper Channels is transmitted
 Into the Place by Nature for it fitted;
 With highest Sense of Pleasure, to excite
 In th' amorous Combatants the more Delight:
 For Nature does in this great Work design
 Profit and Pleasure, in one Act to joyn.

§. 2. Of the Secret Parts in Women, appropriated to the Work of Generation.

W⁷oman, is the second noblest Piece of the Creation, is Bone of his Bone, and Flesh of his Flesh, a sort of Second-self: And in a married State are accounted but one; for as the Poet says.

*Man and his Wife are but one Right,
Canonical Hermaphrodite.*

It is therefore the Secret Parts of this curious Piece of Nature that we are to lay open; which we shall do with as much Modesty and Sobriety, as will consist with our speaking intelligibly: For 'tis better to say nothing, than to speak so as not to be understood.

The External Parts, commonly call'd *Pudendo* (from the Shamefac'dness that is in Women to have 'em seen) are the Lips of the great Orifice; which are visible to the Eye, and in those that are grown, are cover'd with Hair, and have pretty store of spungy Fat, their Use being to keep the Internal Parts from all Annoiance by outward Accidents.

Within these are the *Nympha*, or Wings, which present themselves to the Eye when the Lips are severed, and consist of soft and spungy Flesh, and the doubling of the Skin plac'd at the sides of the Neck; they compass the *Clytoris*, and both in Form and Colour resemble the Comb of a Cock, looking fresh and red, and in the Act of Coition receive the *Penis*, or Yard between them; besides which, they give passage both to the Birth and Urine. The Use of the Wings and Knobs, like Myrtle-berries, shutting the Orifice and Neck of the Bladder, and by their swelling up, cause Titulation and Delight in those Parts, and also obstruct the involuntary passage of the Urine.

The next thing is the *Clytoris*, which is a sinewy and hard part of the Womb, repleat with spungy and black Matter within, in the same manner as the Side-ligaments of the Yard; and indeed resembles it in Form; suffers

Erection

Erection and Falling in the same manner, and it both stirs up Lust and gives Delight in Copulation; for without this, the Fair Sex neither desire mutual Embraces, nor have Pleasure in 'em, nor conceive by 'em. And according to the Greatness or Smallness of this Part, they are more or less fond of Men's Embraces: so that it may properly be stil'd the Seat of Lust;

*Blowing the Coals up of those amorous Fires,
Which Youth and Beauty to be quench'd requires.*

And well may it be stil'd so, for it is like a Yard in Situation, Substance, Composition and Erection; growing sometimes out of the Body two Inches, but that happens not but upon some extraordinary Accident. It consists, as I have said, of two Spungy and Skinny Bodies, which contains a distinct Original from the *Os Pubis*, the Head of it being cover'd with a tender Skin, having a Hole like the Yard of a Man, but not through; In which, and the Bigness of It, only differs from it.

The next thing is the Passage of the Urine, which is under the *Clytoris*, and above the Neck of the Womb; so that the Urine of a Woman comes not through the Neck of the Womb, neither is the Passage common, as in Men, but particular, and by it self: This Passage opens it self into the *Fissures* to evacuate the Urine; for the securing of which from Cold, or any other Inconveniency, there is one of the four *Caruncles*, or fleshy Knobs plac'd before it, which shuts up the Passage: For these Knobs, which are in number four, and in Resemblance like Mistle-berries, are plac'd behind the Wings before spoken of, quadrangulantly, one against the other. These are round in Virgins, but hang flaccid when Virginity is lost: 'Tis the uppermost of these that Nature has placed for the securing the Urinary Passage from Cold, as I have already said, and which is therefore largest, and forked for that end.

The Lips of the Womb that next appear, cover the Neck thereof, but being separated disclose it; and then two things are to be observed, and that is, The Neck it self,

self, and the *Hymen*, more properly called the *Claustum Virginate*; of which I shall have more occasion to speak when I come to shew what Virginity is. The Neck of the Womb, I call the Channel which is between the forementioned Knobs, and the inner Bone of the Womb which receives the Man's Yard like a Sheath; and though it may be dilated with the more Ease and Pleasure, in the Act of Coition, it is sinewy and a little spongy; and though being in this Concavity divers Folds, or Orbicular Plights made by Tunicles, which are wrinkled, it forms an expanded Rose; which may be seen in Virgins, but in those that have often used Copulation, it comes by degrees to be extinguished; so that the inner side of the Neck of the Womb appears smooth; and in an old Woman it becomes more hard and grissly. But though the Channel be sinking down, writhed and crooked, yet it is otherwise in the time of Copulation, as also when Women are under their Monthly Purgations, or in Labour being then very much extended, which is a great Cause of their Pains.

The *Claustum Virginale*, commonly called the *Hymen* is that which closes the Neck of the Womb; for between the Duplicity of the two Tunicles, which constitute the Neck of the Womb, there are many Veins and Arteries running along, and arise from the Vessels on both sides of the Thighs, and so passing into the Neck of the Womb being very large; and the reason thereof is, because the Neck of the Bladder requires to be filled with abundance of Spirits, to be dilated thereby, that it may the better take hold of the *Penis*, such Motions requiring great Heat, which being made more intense by the Act of Friction, consumes a great deal of Moisture; in the supplying whereof, large Vessels are very necessary: Hence it is, that the Neck of the Womb in Women of reasonable Stature, is eight Inches in Length. But there is also another Cause of the Length of these Vessels, i. e. because their Monthly Purgations make their way through them, and for this reason Women, though with Child, often

continue them: for tho' the Womb be shut up, yet the Passage in the Neck of the Womb, through which these Vessels pass, are open. And therefore as soon as you penetrate the *Pudendum*, there may be seen two little Pits or Holes, in which are contained an Humour, which by being pressed out in the time of Coition, does greatly delight the Fair Sex.

Tho' those we have already mentioned are properly the Parts appropriated to the Work of Generation, yet there are other Parts without which Generation work cannot be accomplish'd; of which we must also give a Description; and the Principal of these is the Womb, which is the Field of Generation, without which nothing can be done. The Parts we have already been speaking of, being ordained by Nature only as it were so many Vehicles to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the Plaiflick Power of Nature, produces its own Likeness.

The womb is situated in the lower Parts of the Hypogastrium, being joyned to its Neck, and is placed between the Bladder and the strait Gut; so that it is kept from swaying or rolling, yet gives it liberty to stretch and dilate it self, and also to contract it self, according as Nature in that case disposes it. It is of a round Figure, something like a Gourd; lessening, and growing more acute towards one end; being knit together by its proper Ligaments, and its Neck joyned by its own Substance, and certain Membranes that fasten it to *Os Sacrum*, and the Share-bone. Its very different, with respect to its Largeness, in Women, especially between such as have had Children, and those that have had none. It is so thick in Substance, that it exceeds a Thumb's Breadth; and after Conception augments to a greater Proportion; and to strengthen it yet more, 'tis interwoven with Fibres overthwart, both strait and winding; and its proper Vessels are Veins, Arteries and Nerves; amongst which, there are two little Veins which pass from the Spermatick Vessels to the bottom of the Womb, and two bigger from
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the Hypogastricks, touching both the Bottom and the Neck, the Mouth of these Veins piercing as far as the inward Concavity.

The Womb, besides what I have already mention'd hath two Arteries on both sides the Spermatick Vessels and the Hypogastricks, which still accompany the Veins with sundry little Nerves, knit and interwin'd in the Form of a Net, which are also extended throughout, even from the Bottom to the *Pudenda* themselves, being so placed chiefly for the Sense of Pleasure, sympathetically moving between the Head and Womb.

Here the Reader ought to observe, That the two Ligaments, hanging on either side the Womb, from the Sacrum-bone, piercing thro' the *Peritoneum*, and joyned to the Bone it self, causes the Womb to be moveable, and upon sundry occasions either falls low, or rises high. The Neck of the Womb is of a most exquisite Sence, so that if it be at any time disorder'd, either with a Schiresity, too much Fat, Moisture, or Relaxation, the Womb is made subject to Barrenness. In those that are near their Delivery, there usually stays a moist glutinous Matter in the Entrance, to facilitate the Birth; for at that time the Mouth of the Womb is opened to such a Wideness, as is in proportion to the Largeness of the Child, suffering an equal Dilation from the Bottom to the Top.

Under the Parts belonging to Generation in Woman, are also comprehended the Preparatory or Spermatick Vessels: The Preparatory Vessels differ not in Numbers from those in Men, for they are likewise Four, two Veins and two Arteries; their Rise and Original the same as in Men, differing only in their Largeness, and manner of Insertion; the right Vein issuing from the Trunk of the hollow Vein descending, and the left from the Emulgent Vein; and on the side of them are two Arteries which grow from the *Aorta*. These Preparatory Vessels are shorter in Women than in Men, because they have a shorter Passage, the Stones of a Woman lying within the Belly, but those of a Man without; but, to make A-

mends

ends for their shortness, they have far more Wreath-
to and fro, in and out, than they have in Men; that
the Substance they carry, may be the better prepared :
either are they united, as they are in Men, before they
come to the Stones, but are divided into two Branches,
whereof the greater only passeth to the Stones, the lesser
to the Womb, both for the Nourishment of it self, and
the Infant therein. Let me further add, These Sperma-
tic Veins, receive the Arteries as they pass by the side of
the Womb, and thereby make a mixture of the Vital and
Natural Blood, that their Work may be more perfect.
The *Deferentia*, or Carrying Vessels, spring from the lo-
wer part of the Stones, and are in Colour white, in Sub-
stance sinewy, and passeth not to the Womb strait, but
is washed ; they proceed from the Womb in two Parts
resembling Horn, whence they are called the Horns of
the Womb

The Stones of Women are another Part belonging to
The Instruments of Generation : for such things they also
are, as well as Men, and are also differently plac'd ; nei-
ther is their Bigness, Temperament, Substance, Form
or Covering, the same : As to their Place, it is in the
lower part of the *Abdomen*, resting upon the Muscles of
the Loyns, and so not pendulous, as in Men 'tis obvious
to be : And that they are so plac'd, as also because by
receiving the greater Heat, they may be the more frui-
tful in their Office being to contain the *Ova*, or Egg, which
being impregnated by the Seed of the Man is THAT
in which the *Embryo* is engender'd. These Stones dif-
fer also from Mens in their Form ; for tho' they are
both in Men, they are uneven in Women, being also
inflated or flattish in Women, tho' in Men their Form
is more round and oval : They have also in Women, but
no Skin, whereas Mens have four ; Nature having wisely
priv'd to fortifie those most against the Injuries of the
Air that are most exposed to it ; the Stones of Women
are within, but those of Men without the Belly. They
also differ in their Substance, being much more soft and
pliable

14 *Memorie & Anatomie of the Female.*
pliable than those of Men, and not so well compacted: Their Bigness and Temperature differ, in that they are lesser and colder than those in Men. Some indeed will have their Use to be the same as in Men, viz. to concoct Seed; but that was for want of Judgment, and not for want of Ignorance; For *Aristotle* and *Scotus* both affirm that the Women have no Seed; and therefore their Stones differ also in their Use from those of Men; their Use being, as I have already said, to contain that Egg which is to be impregnated by the Seed of the Man.

It now only remains that I say something of the Ejaculatory Vessels, which are two obscure Passages, one on either side, which in Substance differ nothing from the Spermatick Veins; they rise on one part from the Bottom of the Womb, but not reaching from their other Extremity either to the Stones, or any other part, are shut up and incapable; adhering to the Womb, as the Colon does to the Blind Gut, and winding half way about; tho' the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes resembling the Wings of a Bat, thro' which certain Veins and Arteries passing from the end of the Stones, may be said here to have their Passages; proceeding from the Corners of the Womb to the Testicles, and are accounted the proper Ligaments by which the Testicles and Womb are united, and strongly knit together.

*Thus I the Womens Secrets have survey'd,
And let them see how curiously they're made;
And that, tho' they of different Sexes be,
Yet in the Whole they are the same as we:
For those that have the strictest Searchers been,
Find Women are but Men turn'd Out-side-in;
And Men, if they but cast their Eyes about,
May find they're Women, with their In-side-out.*

3. *Of the Use and Action of the several Parts in Women appropriated to Generation.*

HAVING taken a Survey of the Parts of Generation both in Men and Women; It is now requisite that, according to my intended Method, I should shew the Use and Action of those Parts in the Work of Generation, which will excellently inform us, that Nature has made nothing in vain.

The External Parts of Womens Privities, or that which is most obvious to the Eye at first View, commonly call'd *Pudendum*, as that which from its being seen by a Man causes Shame, and blushing in the Cheeks of the Fair Sex; are design'd by Nature to cover the great Orifice; that Orifice is, to receive the *Penis*, or Yard, in the Act of Coition; and also to give passage to the Urine, and at the time of Birth to the Child. The Use of the Rings and Knobs like Mistle-berries, are for the Securing of the Internal Parts, by shutting up the Orifice and Neck of the Bladder; also for Delight and Pleasure, for their swelling up, they cause Titulation and Delight those Parts, being pressed by the Man's Yard: Their Use is likewise to obstruct the involuntary passage of the Uterine.

The Use and Action of the *Clytoris* in Women, is like that of the *Penis*, or Yard, in Men; that is, Erection; its stream End being like that of the Glans of the *Penis*, and has the same Name; And as the Glans is in Men the Seat of the greatest Pleasure in the Act of Copulation, so is this the *Clytoris* in Women; and is therefore called the Sweetness of Love, and the Fury of Venery.

The Action and Use of the Neck of the Womb, is the same with that of the *Penis*; that is, Erection; which is occasioned sundry ways: For first, In Copulation it is erected and made strait for the passage of the *Penis* to the Uterus. Secondly, Whilst the Passage is repleated with Spirit and Vital Blood, it becomes more strait, for the embracing

bracing the *Penis*: And for the convenience of Erection there is a two-fold Reason; one is, That if the Neck of the Womb was not erected, the Yard could have no convenient passage to the Womb; the other is, That it hinders any Hurt or Damage that might ensue, thro' the violent Concussion of the Yard, during the time of Copulation.

Then as to the Vessels that pass thro' the Neck of the Womb, their Office is to replenish it with Blood and Spirit; that so as the Moisture consumes, thro' the Heat contracted in Copulation, it may still by those Vessels be renewed. But their chief Business is to convey Nutriment to the Womb.

Now as to the Use and Action of the Womb, it has many Properties attributed to it: As first, Retention of the fecundated Egg, and this is properly called Conception. And then secondly, To cherish and nourish it, till Nature has framed the Child, and brought it to Perfection. Thirdly, It strongly operates in sending forth the Birth when its appointed time is accomplished there, dilating it self in an extraordinary manner: And so aptly remov'd from the Senses, that no Injury can accrew to it from thence; retaining in it self a Strength and Power to operate, and cast forth the Birth.

The Use of the Preparing Vessels is to convey the Blood to the Testicles, of which a part is spent in the Nourishment of them, and the Production of those little Bladders in all things resembling Eggs, thro' which the *Vasa Preparantia* run, and are obliterated in them. This Conveyance of Blood is by the Arteries, but as for the Veins, their Office is to bring back-what Blood remains from the forementioned Uses.

The Vessels of this kind are much shorter in Women than in Men, by reason of their Nearness to the Testicles; and yet that Defect is more than made good by the many intricate Windings to which they are subject; for in the middle way they divide themselves into two Branches of different Magnitude; for one of them being bigger than the other, passes to the Testicles.

The

The Testicles in Women are very useful; for where they are defective, Generation-work is quite spoiled: for tho' those little Bladders which are on their outward superficies contain nothing of Seed, as the Followers of Galen, &c. did erroneously imagine, yet they contain several Eggs, (about the number of twenty in each Testicle) one of which being impregnated by the most spiritous Part of the Man's Seed, in the Act of Coition, descends thro' the Oviducts into the Womb, where it is cherished till it becomes a living Child. The Figure of these Ova's, or Eggs, is not altogether round, but a little flat, and depressed on the sides; and in their lower part oval, but where the Blood-vessels enter them, that is, their upper-part, more plain; having but one Membrane about them, that the Heat may have the easier access.

*Thus Nature nothing does in vain produce,
But fits each Part for what's its proper Use,
And tho' of different Sexes form'd we be,
Yet is there betwixt both that Unity,
That we in nothing can a greater find,
Unless i'th' Soul, that's to the Body joyn'd:
And sure in this Dame Nature's in the right,
The strictest Union yields the most Delight.*

CH A P. II.

the Restriction laid upon Man in the Use of Carnal Copulation, by the Institution of Marriage. With the Advantage that it brings to Mankind; and the proper Time for it.

I. *Of the Restriction laid upon Man, in the Use of Carnal Copulation, &c.*

Though the Great Architect of the World has been pleased to frame us of different Sexes, and for Propagation and Continuation of Mankind, has indulged us the mutual Embraces of each other, the Desire

of, by a powerful and secret Instinct, is become nature to us : Yet he would not have Men and Women be as the Horse and the Mule which have no Understanding, and to act like brute Beasts, to couple with whom they please but as he has endew'd 'em with Reason, expects that they should act rationally : And those that resolve to do so, cannot but reflect that it is the highest Reason in the World, that they should be subject to the Laws of the Creator ; who has ordain'd, That for the avoiding Fornication and Uncleanness, every Man shou'd have his own Wife : And tho' since Man by sinning against his Creator has fallen from his Primitive Purity, and as an Effect thereof, has multiply'd Wives and Concubines, himself ; yet it is no other than an Affront to the Divine Lawgiver, whose first Institution is hereby violated ; the Son of the Blessed has told us himself, That in the Beginning it was not so : The first Institution of Marriage being one Man married to one Woman. So that as the Conjugal Delights we have been speaking of, cannot be enjoyed but in a Married State, so neither in that State can they lawfully be participated of, with more than one Wife. And it is the breaking of this Order, that has fill'd all the World with Confusion, and been the Occasion of all that Debauchery which has over-spread the whole Face of the Earth, and has brought Diseases, Mens Bedles, Consumptions on their Estates ; and which is much worse than all that, eternal Ruin on their Souls without Repentance. Let all those therefore of either Sex, that have a Desire to enjoy the Delights of mutual Embraces, take care that they do it in a married State with their own Wives or Husbands, or else it will become a Curse to 'em instead of a Blessing : And to that End let 'em consider what is due to the Transgressors of his Law who has said, *Thou shalt not commit Adultery*. Whatever therefore is spoken of the Venereal Pleasure, is spoken of those who have, or may have a Right thereunto, being in a Married State : For,

*Who to forbidden Pleasures are inclin'd,
Will find at last, they leave a Sting behind.*

§. 2. *Of the Happiness of a Married State.*

Have spoken in the last Section of the Restriction that our Great Lawgiver has been pleas'd to lay upon us, that we should not presume upon Mutual Embraces, without qualifying our selves for it, by entering into a Married State. But that, in the Age we live in, is look'd upon as a most insupportable Yoak, nothing being now more ridicul'd than MATRIMONY; both Wives and Husbands being counted the greatest Clogs and Burdens to those that give up the Reins to their unbridl'd Appetites; that with these Gentlemen's good Leave, I will now make appear, that notwithstanding all their Banter, a Married State is the most happy Condition (where Persons are equally yolk'd) that is to be enjoy'd on this side Heaven. And who, that is not out of their Wits, will question the Pleasure and Advantage of a Married State, that will not give himself leave to reflect upon the Author thereof, the Time and Place of its Institution? The Author and Institutor of Marriage, and that first brought Man and Woman together, was no other than He that made them; even the great LORD of the Universe; whose Wisdom being Infinite, could not but know what Condition was best for us; and his Goodness being equal to his Wisdom, sufficiently shews the End of this Institution, was the Happiness of the Creatures he had made; and that indeed Man could not be happy without it, for he saw it was not good that Man should be alone, and therefore made a Woman to compleat his Happiness, which was not perfect, whilst he wanted such a meet Help for him. The Time of the Institution is also very remarkable; for it was whilst Adam and his new-made Bride, were path'd with all that Virgin-purity and Innocence with which they were created; before they had entertain'd the least Converse with the Tempter, or had given way to the disordered Thought: And yet could curiously survey the several Incomparable Beauties and Perfections on each

other, without Sin, and knew not what it was to Lust. 'Twas at this happy time that the Creator divided Adam from himself, and of a Crooked Rib made him a beautiful and meet Help for him; and then by instituting Marriage, united him unto himself again, in holy Wedlock happy Hands.

Nor does the Place where first this happy State was instituted want its due Emphasis, but ought to be considered. It was in Paradise where the first Match was made; and what if I should say, It scarce could have been Paradise without it? And Paradise all know to be a Place of Pleasure, wherein they are surrounded with the Quintessence of all Delights; where there was nothing wanting that might please the Eye, or charm the Ear, or gratifie the Taste; or might delight the Smell with odoriferous and agreeable Perfumes: And yet even in Paradise, when Adam was possess'd of all those ravishing and pleasing Sweet's, enjoying all the Pleasures of a Paradise, yet he enjoy'd not Happiness, till he enjoy'd his Eve, for until then, there was no meet Help for him: So that it seems in Paradise, the Center of Delight and Happiness, Adam remain'd Unhappy, whilst in a single State: And so would Eve likewise have been, had she been there alone: So that it was a Married State was the Compleating of the mutual Happiness, and was even the Paradise of Paradise it self.

Neither will those admire that Man at first was not completely Happy without Marrying that will but give themselves the leisure to consider what an Addition to our Happiness, a good Wife makes: For such a One's the best Companion in Prosperity, and in Adversity the sure Friend: The greatest Assistance in Business, the only lawful and comfortable Means by which he can have Issue, and the great Remedy against Incontinency: And if we will believe King Solomon, (an Author of undoubted Credit) the greatest Honour unto him that has her; for he it is that tells us, *She is a Crown to her Husband.* And surely these are no small Advantage of Marriage. Besides the

Natural Propension there is in Man and Woman to each other, seeking this Nuptial Conjunction, looks just as if the Man missing his Rib, were restless till he had recover'd again; and, on the other Hand, as if the Woman, knowing from whence she came) remain'd unsatisfy'd till she had got again to her old Place, under the Arm, the Wing of her beloved Husband.

And therefore those that so complain of Marriage, if they wou'd but examine their own Carriage and Behaviour in it better, wou'd find It is themselves makes Marriage so uneasy; for as once Cicero said of old Age, It is not old Age, but the Folly of old Men, that made old Age so burthensome; so I may say of Marriage, It is not Marriage, but the Folly of the Persons married, that makes it uneasy: If married Persons wou'd but each take care to do their several and respective Duties, there wou'd be no Complaining; nor wou'd they find any Condition more pleasant, or more profitable than a Married Life: There being more Satisfaction to be taken in the Embraces of a loving and chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; Besides the Blessing that attends the one, and that Ruine, Misery, and heavy Curse, that always waits upon the other. And thus I hope I have sufficiently shewed the Pleasure and Advantage of a married State.

*Thus does the Section unto all relate
The Pleasures that attend a Marry'd State;
And shews it does with Innocence consist;
And that so many have those Pleasures mist,
Is their own Faults that will no wiser be,
As in this Mirror they may plainly see.*

3. At what Age young Men and Virgins are capable of the Marriage bed; and why they so much desire it.

HAVING shewn the Restriction laid upon Men and Women, with respect to promiscuous Coition; and so the Pleasure and Advantage of a Married Life; I now

proceed to shew at what Age young Men and Virgins are capable of the Marriage bed ; which because so many desire, before they attain to it, it will be necessary to shew the Causes of such their impetuous Desires.

The Inclination of Virgins to Marriage, is to be known by divers Symptoms : For when they arrive to ripe Age, which is about *Fourteen* or *Fifteen*, their natural Purgations being to flow ; and then the Blood, which no longer serves for the Increase of their Bodies, does by its abounding stir up their Minds to Venerary : To which also external Causes may incite them ; For their Spirits are brisk and inflam'd when they arrive at this Age, and their Bodies are often more heated by their eating of sharp salt things, aid by Spices ; by which their Desire to Venerary Embraces becomes very great, and at some critical Juncture almost insuperable. And the Use of these so much desired Enjoyments being deny'd to Virgins, is often follow'd by very dangerous, and sometimes dismal Consequences, precipitating them into those Follies that may bring an indelible Stain upon their Families, or else bring upon them the Green Sickness, or other Diseases. But when they are married, and those Desires satisfied by their Husbands, those Distempers vanish, and their Beauty returns more gay and lively than before. And this strong Inclination of theirs may be known by their eager Gazing at Men, and affecting their Company ; which sufficiently demonstrates that Nature prompts them to desire Coition. Nor is this the Case of Virgins only, but the same may be observ'd in young brisk Widows, who cannot be satisfied without that due Benevolence which they were wont to have from their Husbands.

At fourteen Years of Age, commonly the *Menses* begin to flow in Virgins ; at which time they are capable of Conceiving, and therefore fit for Marriage ; tho' it would be much better both for themselves and their Children, if they married not till eighteen or twenty ; and if they be very healthful, and strong of Body, and always addicted themselves to Temperance, they may continue Bearing

till upwards of fifty; tho' generally they leave off about forty five; tho' the *Menses* flow a longer time in some than in others: But when they cease, they cease Bearing; and therefore the Bearing of *Isaac* by *Sarah* at that Age, may well be termed miraculous, because it had ceas'd to be with her according to the Custom of Women.

As for Youth, when they arrive at sixteen, or between that and seventeen, having much Vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of Procreating Matter, constantly increases till forty five, fifty, and sixty five; and then begins to flag, the Seed by degrees becoming Unfruitful; the natural Spirits being extinguished, and the Heat dried up. Thus it is with them for the most part; but many times it falls out otherwise in particular Instances: As once in *Sweedland* a Man was married at an hundred Years old to a Bride of thirty, and had many Children by her; but he was a Man of so hail a Constitution, and carried his Age so well, that Strangers would not have guessed him at above sixty. And in *Campania*, where the Air is clear and temperate, it is usual for Men of fourscore Years old, to marry young Virgins, and have Children by them; Which shews that Age in Men hinders not Procreation, unless they be exhausted in their Youth, and their Yard shrivel'd up.

If any ask why a Woman is sooner Barren than a Man? Let such know that the natural Heat which is the Cause of Generation, is more predominant in Men than Women: for the Monthly Purgations of Women shew them to be more moist than Men, and so does also the Softness of their Bodies: and the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the benefit whereof they are elaborated into Seed: But Women, tho' of a finer make, yet not being so strong as Men, their Faculties are thereby hindred in their Operation.

*Thus Nature to her Children is so kind,
That early they those Inclinations find,
Which prompts them on to propagate Mankind:*

B. 4.

Hence

*Hence 'tis a Virgin her Desires cann't smother,
But restless is, till she be made a Mother.*

CHAP. II.

Of Virginity; What it is, how it may be known, by what means it may be lost; and how a Person may know that it is so.

§. 1. *Of Virginity, and wherein it consists.*

IN the last Chapter I treated of the Desire that young Men and Virgins have to mutual Embraces; and at what Age they are fit for them: I have also shew'd that those Pleasures are only lawfully to be enjoy'd in a Married State; and have also acquainted my Reader with the Advantage of such a Condition. But since the Desires of many after mutual Embraces are so impetuous, that not having an Opportunity to enter into a Married State, they have anticipated the Pleasures of Matrimony and lost their Virginity before-hand; and yet perhaps have afterwards pretended to bring their Virginky to a Marriage-bed; by which means many an honest Man has been deceiv'd, and meretricious Women escap'd with Impunity. And yet on the other hand, some vertuous young Virgins, that have indeed come such unto their Husbands Beds, have been accused by the Ignorance and Incredulity of their Husbands to have lost their Virginity before-hand, when it has been no such matter. Therefore to do Right in this Case to both Parties, my Design in this Chapter is to shew what Virginity is, and wherein it consists; how many Ways it may be lost; and how a Man may know whether it be lost or not: That so Women may not be wrongfully censur'd, or Men impos'd upon.

Virginity untouch'd and taintless, is the Boast and Pride of the Fair Sex; but they generally commend it to put it off; for as good as it is, they care not how soon they are honestly rid of it: And I think they are in the right on't; for if they keep it too long, it grows useless, or at least

least abates much of its Value: A stale Virgin, (if such a Thing there be) being look'd upon like an old Almanack out of Date.——But to speak to the purpose, Virginitie is the Chief, the Best, the First, the Prime of any thing; and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him; it being the distinguishing Characteristick of a Virgin, that she has not known Man.

To make this more plain, I must here observe that there is in Maids, in the Neck of the Womb, a pendulous Production call'd the *Hymen*, which is like the Bud of a Rose, half blown, and this is broke in the first Act of Copulation with a Man; and from hence came the Word *Defloro*, to Deflower; because the taking away of Virginitie, is called the Deflowring of a Virgin: For when this Rose-bud is expanded, Virginitie is wholly lost: Certain it is there is in the first Act of Copulation, something which causeth Pain and Bleeding, which is an evident Sign of Virginitie. But what this is, Authors agree not: Some say it is a nervous Membrane, or thin Skin with small Veins, which bleed at the first Penetration of the Yard; others say it is the four *Caruncles*, Knobs, or little Buds, like Mirde-berries, because these are plump and full in Virgins, but hang loose and flabby in those that have us'd Copulation, being pressed by the Yard: Some have observed a fleshy Circle about the *Nymphae* or Neck of the Womb, with little obscure Veins, which make the Membrane not to be nervous but fleshy. But setting aside Conjectures, the *Hymen*, or *Clastrum Virginale*, is a thin Membrane interwoven with fleshy Fibres, and endowed with many little Arteries and Veins, spread across the Passage of the *Vagina*, behind the Insertion of the Neck of the Bladder, with a Hole in the midst for the *Menses* to flow, so big that it will admit of the Top of one's Little-finger: This is that which is called the Girdle, or Girdle of Chastity; and where it is found in this form described, it is a certain Note of Virginitie; but in the first Act of Copulation, it is necessarily violated;

and then it is usually accompanied with an Effusion of Blood; which Blood is called the Flower of Virginity: and when once it is broke, it never closes again,

§. 2. *How Virginity may be lost, &c.*

IN the former Section I have shewn (I hope to the Satisfaction of all modest Enquirers) in what Virginity consists, and that it is lost by the first Penetration of the Yard; which may be easily known by its being attended with an Effusion of Blood upon the Rupture of the Hymenean Membrane, or *Claustum Virginal*e: But I must do the fair Sex this Justice, to let the World know that altho' where-ever this is found, it be an undoubted Token of Virginity; yet it will not follow that where this Token is wanting, Virginity is deflower'd, and lost: For the *Hymen* may be corroded by acrimonious and fretting Humours flowing thro' it with the *Menses*; or it may be violated by the Inversion, or falling out of the *Vierus*, or the *Vagina*, or Sheath, which sometimes happens even to Virgins: Or (which I wou'd have all Virgins to beware of for the Preservation of their Credits, and preventing of all Causes of Suspicion) perhaps the indiscreet and unwary Bride has had her *Menses* but a Day or two before; in which case, both the *Hymen* and the inner wrinkled Membranes of the *Vagina*, are flabby and relaxed, that such Rupture, and by Consequence no such Effusion may happen. It were better therefore upon this Account that when Virgins are about to marry, they wou'd fix their Wedding-day, at least six or seven Days after the *Menses* have done flowing.

But further, To some, Nature hath given greater Desire after Enjoyment, than to others, and to such, tho' they abstain from Enjoyment, yet so great is their Lust, and Desire after it, that it may break the *Hymen* and *Claustum Virginal*e; and sometimes it itcheth to that degree they put in their Finger, and so break it; sometimes the Midwives break it in the Birth; and sometimes it

done by stopping of the Urine, Coughing, violent Straining, or Sneezing: So that if there be no Bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him, seeing that the Hymenean Membrane may be broke so many other ways; but where Bleeding does follow, it is an evident and undeniable Token that the Person was a Virgin, and had never known Man before. And indeed, tho' the *Hymen* (or Membrane so called) may be broke all those ways I have mention'd, yet it so rarely happens to be broke any other way, that *Leo Africanus* makes mention of it as a general Custom of the Africans at their Weddings, that after the Marriage-ceremonies was over, the Bride and Bridegroom were shut up in a Chamber, while the Wedding-dinner was prepared; and an ancient Woman stood at the Door, to receive from the Bridegroom a Sheer, having the Bloody Token of the Wive's Virginity, which she shewed in Triumph to all the Guests; and then they might feast with Joy: But if there was no Blood seen, the Bride was to be sent home again to her Friends with Disgrace, and the disappointed Guests went sadly home without their Dinner.

But there are others that make the Straitness of the Privities a Sign of Virginity: But this is a very uncertain Rule, for this depends much upon the Age, Habit of Body, and other Circumstances; tho' it must indeed be granted, that Women who have used Carnal Copulation, are not so strait as Virgins; yet this can be no certain Argument of Virginity, because after often repeated Acts of Venery, the Privities may be made so strait by the use of astringent Medicines, that those who trust to this Sign, may sometimes take a Whore instead of a Virgin. And I have heard of a Courtizan, who, tho' she had been married, gave herself out to be a Virgin, and by the help of a Bath of Gumfrey-roots, deceived those with whom she had to do. Others take upon them to be Judges of lost Virginity by Milk in the Breasts: but such perhaps are ignorant that there is a twofold Milk, the one of Virgins, the other of
such

such as have conceived, or brought forth Children : That of Virgins is a Malady, contrary to Nature, but the other is natural. The first is made of Blood that cannot get out of the Womb, and so goes to the Breasts; being nothing but a superfluous Nourishment, that is turn'd into Milk by the Faculty of the Breasts, without the Knowledge of Man; the other is only when there is a Child either in the Womb, or born : Yet the Milk differs very much, both in respect of the Blood, and diversity of Veins that bring it to the Breast; and tho' both are White, yet that of Virgins is thinnest, and less in Quantity, neither is it so sweet. Therefore if Virgins happen to have such Milk, they are not for that reason to be censured as Unchaste.

Upon the whole Matter, the Sum of what I have said upon this Head of Virginity, terminates in this, That when a Man is married, and finds the Tokens of his Wife's Virginity, upon the first Act of Copulation, he has all the reason in the World to believe her such; and to rest satisfy'd that he has married a Virgin : But, if on the contrary, he finds them not, yet he has no reason to think her devirginated, if he finds her otherwise sober and modest, seeing the *Hymen*, or *Claustum Virginal*e, may be broken so many other ways, and yet the Woman be both Chaste and Vertuous. Only let me caution Virgins to take all imaginable care to keep their Virgin *Zones* intire, that so when they marry, they may be such as the Great *Cesar* wish'd his Wife to be, that is, not only without Fault, but without Suspicion also.

*Thus I have Virgin Innocence survey'd,
And shew'd the Difference between Wife and Maid;
And that their Chastity they need not fear,
Whose Virgin Tokens plainly do appear :
Nor censure those in whom they do not so,
Unless the contrary they plainly know :
For they may yet unspotted Virgins be,
Altho' their Virgin Tokens none can see.*

The End of the First Part.

Aristotle's Master-Piece.

The Second Part.

DISPLAYING

The SECRETS of NATURE, IN

The Production of Man.

CHAP. I.

What Conception is, what is pre-requisite thereto; how a Woman may know when she has conceived, and whether of a Boy or Girl.

§. I. Of Conception, what it is, &c.

THE First Part of this Book does most properly contain the Foundation and Ground-work of the *Secrets of Nature*, in the *Generation of Man*; the Instruments of Generation in both Sexes having been describ'd; and the Use of those Instruments, and the Adaptness of them to the Uses for which Nature intended them, shew'd. I have also shew'd what must be done by both Sexes, in order to their having a lawful Use of each other: And then having shewn when they are fit to enter into a Married State, and are capable of performing the Work of Generation, I have treated of Virginity, and shewn what it is, and wherein it consists, as also how it may be known; and the several ways of its being lost:

But

But still all these are but the *Proemiums* of Generation work, or the Begetting, or Procreation of Children. We must therefore in this Second Part proceed on, and shew what Conception is, and the Signs and Tokens thereof, and what are the Pre-requisites thereunto: For when once a Woman has conceived, the Work of Generation is begun; and Time with Nature's help will perfect the Work; and what at first is but Conception, will issue in a perfect Birth.

Now in Conception, that which is first to be regarded, and without which it cannot be, is the Seed of the Man, that being the active Principle, or efficient Cause of the *Fetus*, the Matter of which is Arterial Blood, and Animal Spirits, which are elaborated into Seed in the Testicles, and from thence by proper Vessels convey'd into the Yard; from whence in the Act of Copulation it is injected or emitted into the Womb: The next thing is the Passive Principle of the *Fetus* (for there must be both in order to Conception) and that is an *Ovum*, or Egg, impregnated by the Man's Seed, and endu'd with a Plastic, or Vegetative Vertue: And upon the *Ovum* being thus impregnated by the Man's Seed being convey'd to it, the Womb closes up; that no Air may enter therein, but that the impregnated *Ovum* may swell into a *Fetus*. This is that which is truly and properly Conception. But having promis'd to speak of the Pre-requisites thereunto, I shall make that the Subject of the next Section.

§. 2. Of the Pre-requisites to Conception.

I Have shew'd in the former Section, that there is two things to be regarded chiefly in Conception, to wit, the Active and Passive Principle; this in part shews us, that Difference of Sexes is a Pre-requisite to Conception: So Nature has ordain'd, there must be a proper Vehicle for the Active Principle to be injected into, and there must also be a Passive Principle to be impregnated thereby: Therefore as the Man has no Passive Principle to be impregnated,

pregnated, so the Woman has no Active Principle to impregnate. And therefore without different Sexes, there can be no Conception.

But this is not all, for it is not enough that there be different Sexes, but these different Sexes must unite, and there must be Coition in order to Conception: And it is Coition, or the mutual Embraces of both Sexes, which Nature has made so desirable to each other; that when authoriz'd in the Way that Heaven has ordain'd, there is no need of Ravishing, for the fair Bride will quickly meet her Bridegroom with an equal Vigour: But since in that there may be Over-doing, and such Errors committed, through their giving way to the Imperuosity of their Desires, as may be prejudicial to Conception; it will not be amiss to give some Directions to make this Operation the more effectual.

§. 2. *A Word of Advice to both Sexes: or, Directions respecting the Act of Coition, or Carnal Copulation.*

THo' there are some that desire not to have Children, and yet are very fond of Nocturnal Embraces, to whom these Directions will be no ways acceptable, because it may probably produce those Effects which they had rather be without; yet I doubt not but that the Generality of both Sexes, when in a Married State, have such a Desire to produce the fair Images of themselves, that nothing can be more welcome to them, than those Directions that they make their mutual Embraces most effectual to that end: And therefore let none think it strange that we pretend to give Directions for the performing of that which Nature it self teacheth all to perform; since it's no Solocism for Art to be a Hand-maid to Nature, and to assist her in her noblest Operations: Neither is it the bare performing of that Act which we here direct to, but the so performing it, as to make it conducive unto the Work of Generation: And since this Action is the Foundation of Generation, and without which

which it cannot be, some Care ought to be taken (and consequently some Advice given how to perform it well; and therein I am sure the Proverb is on our side, which tells us, That *what is once well done, is twice done.* But yet what we shall advance on this nice Subject, shall be offered with that Caution as not to give Offence to the chastest Ear, nor put the Fair Sex to the trouble of Blushing. What I shall offer, will consist of two Parts: First, Something previous to it; And secondly, Something consequential of it.

For the first, When Married Persons design to follow the Propensions of Nature, for the Production of the fair Images of themselves, let every thing that looks like Care and Business, be banish'd from their Thoughts; for all such things are Enemies to *Venus*; and let their Animal and Vital Spirits be powerfully exhilarated by some brisk and generous Restoratives; and let 'em, to invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Ideas of them in their Minds; and if it happen that instead of Beauties, there is any thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be cover'd over with a Veil of Darkness, and buried in Oblivion. And since the utmost Intention of Desire, is requir'd in this Act, it may not be amiss for the Bridegroom, for the more eager height'ning of his Joy, to delineate the Scene of their approaching Happiness, to his fair languishing Bride, in some such amorous Rapture as this,

*Now, my fair Bride, now will I storm the Mint
Of Love and Joy, and rifle all that's in't:
Now my enfranchis'd Hand, on every side,
Shall o're thy naked polish'd Ivory slide:
Freely shall now my longing Eyes behold
Thy bared Snow, and thy unbraided Gold:
No Curtains now, tho' of transparent Lawn,
Shall be before thy Virgin-treasure drawn,
I will enjoy thee, now my Fairest, come,
And fly with me to Love's Elizium.*

*My Rudder with thy bold Hand, like a try'd
And skilful Pilot, thou shalt steer, and guide
My Bark into Love's Channel, where it shall
Danoe as the bounding Waves do rise and fall;
Whilst my tall Pinnace in thy Cyprian Straight,
Rides safe at Anchor, and unlades her Freight.*

aving by these, and other amorous Acts, (which Love
an better dictate, then my Pen) wound up your Fancies
to the highest of Ardour and Desire.

*Perform those Rites Nature and Love requires;
Till you have quenched each others amorous Fires.*

And now for the second thing propos'd: When the
Act of Coition is over, and the Bridegroom has done
that Nature prompted him to, he ought to take heed of
withdrawing too suddenly out of the Field of Love, lest
he should by so doing, make way for Cold to strike into
the Womb, which might be of a dangerous Consequence;
but when he has given time for the *Matrix* to close up,
which it naturally does soon after it has received the
Active Principle, in order to make a Conception; he
may safely withdraw, and leave the Bride unto her soft
 repose; which ought to be with all the Calmness that the
 silent Night (and a Mind free from all disturbing Care)
 can give; enclining to her Rest on the right Side, and not
 removing without great occasion, till she has taken her
 first Sleep: She also ought to have a care of Sneezing, and,
 if possible, to avoid both that and Coughing, or any other
 thing that causes a too violent Emotion of the Body:
 Neither should they too often reiterate those amorous En-
 gagements till the Conceptions be confirm'd: And even
 when the Bridegroom should remember that 'tis a Market
 that lasts all the Year, and so be careful that he does not
 spend his Stock too lavishly: Nor wou'd his Wife like
 him at all the worse for't; for generally Women rather
 chuse to have a thing done well, than have it often: And
 in this Case to do it *well* and *often* too, is inconsistent. But
 so much shall suffice for this.

§. 4. *How a Woman may know whether she has conceived.*

AFTER the Means made use of, in order to Conception, according to the Directions before given, there is reason to expect that Conception should follow; but because the Success of all our Actions depend upon the Divine Blessing; and that things do not always succeed according to our Desires, therefore Conception does not always follow upon Coition: By which means it is that many Women, especially those that are but newly married, know not whether they have conceived or not after Coition: Which if they were assur'd of, they might and wou'd avoid several Inconveniencies which they now run upon through Ignorance thereof: For when after Conception a Woman finds an Alteration in her self, and yet knows not from whence it arises, she is apt to run to a Doctor, and enquire of him what the Matter is; who not knowing that she is with Child, gives her perhaps a strong Cathartical Potion, which certainly destroys the Conception. There are others that out of a foolish bashful Coyness, tho' they do know they have conceived, yet will not confess it, that they might be instructed how to order themselves accordingly: Those that are so Coy may in time learn to be Wiser; and for the sake of those that are Ignorant, I shall set down the Signs of Conception, that Women may thereby know whether they have conceived or not.

If a Woman have conceived, the Vein under the Eye will be swelled; that is, under the lower Eye-lid, the Vein in the Eyes appearing clearly, and the Eye something discoloured; if the Woman have not the Terms upon her, nor watched the Night before, this is a certain Sign she has conceived; and this appears most plainly just upon the Conception, and holds for the first two Months.

Again, Stop the Urine of the Woman close in a Glass three Days, and then strain it through a fine Linnen-cloth

If you find small living Creatures in it, she is most assuredly conceived with Child: For the Urine, which was before part of her own Substance, will be generated as well as its Mistress.

Also a Coldness and Chilness of the outward Parts after Copulation, shews a Woman to have conceived; the Heart being retired to make the Conception. And then the Veins of the Breast are more clearly seen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weakened, and the Face discoloured; the Belly waxeth very fat, because the Womb closeth it self together to nourish and cherish the Seed. If she drinks cold Water, a Coldness is left in her Breasts; she has also loss of Appetite, sour Belchings, and exceeding Weakness of Stomach: The Breasts begin to swell, and wax hard, not without Pain or Soreness; wringing or grinding Pains, like the Cramp, happens in the Belly about the Navel: Also divers Appetites and Longings are engender'd. The Veins of the Eyes are also clearly seen and the Eyes seem something discoloured, as a Looking-glass will shew. The Excrements of the Guts are voided painfully, because the Womb swelling, thrusteth the right out together. Likewise let her take a green Nettle, and put it into her Urine, cover it close, and let it remain all night; if she be with Child, it will be full of red Spots in the Morrow; if she be not, it will be blackish.

By these Marks, some whereof seldom fail, a Woman may know whether she have conceived or not; and so order her self accordingly. For,

*When Women once with Child conceived are,
They of themselves should take a special Care.*

5. *How to know whether a Woman be conceived of a Male or Female Child,*

IN this Section I shall endeavour to gratifie the Curiosity of many Persons, who not being contented to know that they have conceived, are very desirous to know whether

ther they are conceived of a Male or Female Child. Therefore for the Satisfaction of such, I shall give you the Signs of a Male Child's being conceived; by the Reverse whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it first on the right Side; for Male Children lie always on that Side of the Womb: The Woman also, when she riseth up from her Chair, doth sooner stay her self upon her right Hand, than on her left. Also the Belly lies rounder and higher, than when it is a Female. The Colour of the Woman is not so swarthy, but more clear than when it is a Girl. The right Side is likewise more plump and harder than the left, the right Nipple redder. She likewise breeds a Boy easier, and with less Pain, than a Girl, and carries her Burthen not so heavily, but is more nimble and stirring.

I will only, as to this, add the following Experiments which I never knew to fail: If the Circles under the Woman's Eyes, which is of a wan Blew Colour, be more apparent under the right Eye, and that most discoloured she is with Child of a Boy: If the Mark be most apparent in her left Eye, she is with Child of a Girl. — The other is, Let her drop a Drop of her Milk in a Basin of salt Water; if it sinks to the bottom as it drops in, round in a Drop, it is a Girl she is with Child of; for if it be a Boy it will spread, and swim a top: This I have often try'd and it never failed. This is enough to satisfy the Curious, for others, let them stay till the Birth decide it.

For whether Male or Female Child it be

You are conceiv'd with, by these Rules you'll see.

C H A P. II.

*How a Woman shou'd Order herself that desires to Conceive;
and what she ought to do after Conception.*

I. *How a Woman should Order her self in order to Conception.*

I Am very well satisfied that many Women desire Copulation, not from any Delight or Satisfaction they take therein, more than as it is the Means appointed by Him that bids us *Increase and Multiply*, for the obtaining of Children, and the Propagation of Mankind: And tho' several take use of Coition to obtain that End, yet we find by experience, that in many it does not succeed, because they order not themselves as they ought to do. For this must be granted, that all our Endeavours depends upon the Divine Blessing; yet if we are wanting in any thing to our selves, how can we expect that Blessing to succeed our Endeavours? My Business therefore in this section shall be to shew how Women, that desire to have children, shou'd order themselves.

First then, Women that are desirous to have Children, must in order thereunto give themselves to moderate Exercise: For want of Exercise and Idleness, are very great enemies to the Work of Generation; and indeed are enemies both to Soul and Body. And those that will give themselves the trouble to observe it, will find those City-Dames that live high, and do nothing, seldom have children; or if they have, they seldom live: Whereas those poor Women that accustom themselves to Labour, have many Children, and those strong and lusty. Nor need we wonder at it, if we consider the Benefit that comes by moderate Exercise and Labour: for it opens the Pores, quickens the Spirits, stirs up the natural Heat, strengthens the Body, Senses and Spirits, comforts the Limbs, and helps Nature in all her Exercises, of which the Procreation of Children is none of the least.

A second thing to be observed by Women in order to Conception, is, that they avoid all manner of Discontent and the Occasions of it; for Discontent is a great Enemy to Conception, for it so dispirits either Man or Woman that it hinders them from putting forth that Vigor which ought to be exerted in the Act of Coition: When on the contrary, Content and Satisfaction of Mind, dilates the Heart and Arteries, whereby the Vital Blood or Spirits distributed throughout the Body; and thence arise such Affections as please, recreate, and refresh the Nature of Man; as Hope, Joy, Love, Gladness, and Mirth. Not only does it only comfort and strengthen the Body, but also the Operations and Imaginations of the Mind; which is so much the more necessary, inasmuch as the Imagination of the Mother, works forcibly upon the Conception of the Child. Women therefore ought to take great care that their Imaginations be pure and clear, that their Children may be well formed.

A third thing that Women ought to take care of, in further Conception, is to keep the Womb in good order and to that end, to see that the *Menstres* come down as they ought to do; for if they are discoloured, then they are out of order; but if the Blood comes down pure, then the Woman will be very prone to conceive with Child, especially if they use Copulation in two or three Days after their Monthly Terms are stayed.

A fourth thing a Woman that would conceive should observe, is, That she use not the Act of Coition too often for Satiety gluts the Womb, and renders it unfit to do its Office; There are two things demonstrate this; one is, That common Whores (who often use Copulation) have never, or very rarely any Children, for the Grass seldom grows in a Path that is commonly trodden in. The other is, That those Women whose Husbands have been long absent, do after Copulation with them again, conceive very quickly.

A fifth Rule is, That they take care that the time of Copulation be convenient, that there may be no Fear of

prize; for Fear hinders Conception. And then it
 ere best also that the Desire of Copulation be natural,
 and not stirr'd up by Provocations; And if it be natural,
 the greater the Woman's Desire of Copulation is, the more
 likely she is to conceive.

I will add no more, but that some Authors report, that
 Loadstone carried about the Woman, not only causeth
 Conception, but Concord between Man and Wife; which
 it be true, I wou'd have no married Woman go with-
 out one, both for her own, and Husband's Quiet.

*Let the Fair Sex that would have Children from
 Their soft Embraces, read what's here laid down:
 Those that to Exercise themselves incline,
 And in their Love to be Content design;
 Who have their Monthly Terms in Order flow,
 And regulate them, if they do not so;
 That Love's Embraces moderately use,
 And to enjoy 'em a fit Season chuse;
 These may content with what they've done remain,
 And need not fear their Wishes to obtain.*

2. What a Woman ought to observe after Conception.

After a Woman has conceived, or has any reason to
 think so, she ought to be very careful of her self,
 she should do any thing that might hinder its Com-
 to Perfection: For in the first two Months after Con-
 ception, Women are very subject to Miscarriage, because
 the Ligaments are weak, and soon broken. To
 prevent which, let the Woman every Morning drink a
 draught of Sage-ale, and it will do her abundance of
 good. But if notwithstanding Signs of Abortion or Mis-
 carriage appear, let her lay a Toast dipt in Tent (in case
 Muskadel cannot be gotten) to her Navel; for this is ve-
 ry good: or let her take a little Garden-tansy, and ha-
 ving bruised it, sprinkle it with Muskadel, and apply it to
 her Navel, and she will find it much better. Also Tan-
 sy infused in Ale, like Sage-ale, and a Draught drunk
 every

40 Aristotle's Master-Piece.

every Morning, is most excellent for such Women as are subject to Miscarriage: Also take Juice of Tansey, clarify it, and boll it up into a Syrup with twice its weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, and it will be an excellent Preservative against Miscarriage. Also, if she can, let her be where the Air is temperate, and let her Sleep be moderate; let her also avoid Watching and Immoderate Exercise, as also disturbing Passions, loud Clamours, and filthy Smells, and let her abstain from all things which may provoke either Urine, or the Courses; and also from all sharp and windy Meats, and let a moderate Diet be observed. If the Excrements of the Guts, be retained, lenesie the Belly with Clysters made of the Decoction of Mallows and Violets, with Sugar and common Oyl; or make Broth of Burrage, Bugloss, Beets, Mallows, and take therein a little Manna: But on the contrary, if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgment of a Physician; for all Uterine Fluxes have a malignant Quality in them, and must be evacuated and removed, before the Flux be stayed.

C H A P. III.

How the Child lieth, and how it groweth up in the Womb of the Mother, after Conception.

HAVING shew'd how a Woman ought to Order herself after Conception, it will now be necessary to shew how the *Fætus* is produced thereby: And then how the *Embryo*, when formed, lies in the Womb of its Mother.

S. I. *How the Child is form'd in the Womb after Conception.*

AS to the Formation of the Child, it is to be noted that after the Act of Coition, the Seed lies without in the Womb for six Days without any visible Alteration.

only the Womb closes up it self to prevent its issuing forth again, and for the securing it from any cold; and all this time it looks like Butter, or coagulated Milk; and it would be very necessary for her who has reason to believe she has conceived, to forbear the Embraces of her Husband, and all that time, lest the Conception shou'd be spoil'd, but in three Days after, it is altered from the Quality of thick Milk or Butter, and it become Blood, or at least resembles it in Colour; Nature having now began to work upon it. In the next six Days following, that Blood begins to be united into one Body, and to grow hard and ed. It comes now to be a little Quantity, and to appear as the Bound Lump: And as at the first Creation, the Earth was void, and without Form; so in this Creating Work of Divine Power in the Womb, this Shapless Embryo lies like the first Mass. But in two Days after, the principal Members are formed by the Plastick Power of Nature; and these Principal Members are four in Number, viz. the Heart, the Brain, the Liver, and the Testicles, or Stones: Three Days after, the other Members are form'd; and redistinguish'd from the Shoulders, forming the Face upon the Knees; and the Heart, Liver, and Stones, with their Appurtenances, do grow bigger and bigger: Four Days after that, the several Members of the whole Body do appear; and as Nature requires, they conjunctively and separately do receive their Perfection: And so in the appointed Time, the whole Creation hath that Essence which it ought to have to the Perfection of it, receiving from GOD a living Soul, and thereby putting into its nostrils the Breath of Life. Thus have I shewed the whole Operation of Nature, in the Formation of the Child in the Womb, according to the Energy given it by the Divine Creators Maker and Upholder of all things, both in Heaven and Earth.

By some other more briefly, but to the same purpose, the Forming of the Child in the Womb of its Mother, is thus described: Three Days in the Milk, thrice three in Blood

Blood, twelve Days form the Flesh, and eighteen the Members, and forty Days afterwards the Child is inspired with Life, being endued with an immortal living Soul.

Thus purest Blood to Seed's first turn'd, and then Nature converts it into Blood again:

Of which a formless Form soon after's made, Such Power by Nature is thereto convey'd:

But by degrees it into Form does grow, And all its Parts distinguish'd are, that so It may t' a living Soul united be, And lay a Claim to Immortality.

Whilst i'th' mean time the anxious Mother's Cares Increase, as does the Burthen which she bears:

For as it grows, it wants a larger Room, And is uneasie in the too-strait Womb:

At last to quit its dark Recess it ventures, And int' an unknown World of Light it enters.

S. 2. *Of the Manner and Form of the Child's Lying in the Womb, from the Conception to the Birth.*

I Come now to shew in what Manner the Child lies in the Womb of its Mother, whilst it is confin'd in those dark Recesses: and omitting what many say of this matter, I shall only give you the Testimony of two or three of the most Learned, and then present a Figure resembling what I my self have seen.

The learned *Hippocrates* in his Treatise *de Natur' de Pueri*, affirms, That the Child, as he is placed in the Womb, has his Hands, and his Knees, and his Head, bent down towards his Feet; so that he lies round together, his Hands upon both his Knees, and his Face between 'em; so that each Eye toucheh each Thumb, and his Nose betwixt his Knees: And of the same Opinion, in this matter was *Bartholinus* the Younger: *Columbus* is of Opinion that the Figure of the Child in the Womb, is round, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, so that

that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face, and the left Arm propped up by the bending of the right Elbow; the Legs are lifted up wards, the right of which is so lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turn'd back, and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breast, the Back lying outwards.

Thus the Reader may see how Authors differ herein: but this ought to be noted, That the different Position in which the Child has been seen, has given occasion to the different Opinions of Authors: For when a Woman young with Child, the *Embryo* is always found a round figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are so joyned, that the Heels touch the buttocks, the Arms bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards, so that the Chin toucheth the Breast; the Spine of this Back is at that time plac'd towards the Mother's, the Head uppermost, the Face forwards, and the Feet downwards; and proportionable to its Growth, it extends its Members by little and little, which were exactly folded in the first Months. In this Posture it usually keeps till the seventh or eighth Month, and then by a natural Propensity, and Disposition of the Upper Parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head; that then the Feet are uppermost, and the Face towards the Mother's Great Gut. And this Turning of the Infant in this manner with its Head downwards, towards the latter end of a Woman's Reckoning, is so ordered of Nature, that it may be the better disposed for the Birth. The Knowledge of these things being so essential to the Practice of a Midwife, I could not omit them. I will now conclude what I have to say further as to this, with the Figure of a Child prepared for the Birth,

resembling what I my self have seen, take out of the learned *Spigelius*.

C H A P. IV.

Of the Obstructions of Conception ; with the Cause and Cure of Barrenness, and the Signs of Insufficiency, both in Men and Women.

WE have already enquired into many Secrets belonging to the Generation of Man ; and have treated largely about Conception, which is one of the chief Mysteries of Nature : But before we can proceed any further, it is highly necessary that I treat of the Obstructions of Conception ; which naturally leads me to treat of Barrenness, which is the grand Obstruction of Conception : And herein, for the sake of all those that desire Children, I shall shew how it is caus'd, and then how it may be cur'd.

§. 1. Of Barrenness, with the Cause of it.

Seeing all will grant that the having of Children is a Blessing, it will easily be granted, that Barrenness is a Curse. And since it is manifest that it daily occasions Discontent betwixt Man and Wife; and every Woman looks upon it as a Reproach to be Barren, it will need no Apology to Enquire into the Cause of it.

In some Countreies before Women are admitted to the Marriage-bed, they were first searched by the Midwife ; and those only which she allowed of as Fruitful were permitted to Marry. It must needs therefore be a grateful Piece of Service to the Fair Sex, to shew them how to turn the stony Ground into a fruitful Soil ; that instead of being reproach'd with a barren Womb, they may become the joyful Mothers of many Children.

Barrenness is a Natural, or Accidental Eff & which hinders Conception ; for that which hinders Conception

on, causeth Barrenness. Now there may be several Causes why Conception may be hindred; as over-much Heat or Cold, drying up the Seed, and making it corrupt; this extinguishing the Life of the Seed, and that, making it waterish, and unfit for Generation. It may be caused also by the not flowing, or by over-flowing of the Courses; and by Swellings, Ulcers, or Inflammations of the Womb; or by an Excrecence of Flesh growing about the Mouth of the Matrix, whereby the Seed is hindered from being injected in; and want of Love in the Persons copulating, may also hinder Conception, as is apparent from those Women that are deflowered against their Will; no Conceptions following any forc'd Copulation.

And here let me caution Parents against one thing that often causes Barrenness, which might be easily prevented; and that is, Against letting of Virgins Blood in the Arm, before their Courses come down: These come down in Virgins usually in the fourteenth Year of their Age, seldom before the thirteenth, but never before the twelfth And because usually all young Virgins are out of Order before they first break down, the Mother goes with her to the Doctor, who finding that Fullness of Blood is the Occasion of her Illness, orders her to be let Blood in the Arm, upon which she becomes well for a time, the superfluous Blood being taken away; and this Remedy, which is worse than the Disease, being repeated four or five times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever barren: Whereas had she been let Blood in the Foot, it would have brought the Blood downwards, and so have provok'd the Terms, and have prevented that Mischiefe.

Another Cause of Barrenness, is, for want of a convenient moderating Quality, which the Woman ought to have with the Man; as, if he be hot, she must be cold; if he be dry, she must be moist: But if they be both dry, or both moist of Constitution, they cannot propagate;

tho' in this Case, neither of them may be barren, simply consider'd; for he or she, tho' now as barren as the barren Fig-tree, yet being joyn'd with an apt Constitution may become as fruitful as a Vine.

Another Cause of Barrenness may be the Difuse of Copulation: For some there are of that frigid Constitution, that they either use not the Means at all, or else perform it with so much Languor and Coldness, that it is not likely it should prove efficacious; whereas, as I have already said, the Act of Coition should be perform'd with the greatest Ardour and Intenseness of Desire imaginable; or else they may as well let it alone; for as good never a while, as never the better: But since Nature teaches to do what they do in this kind vigorously, this frigid Disposition is the Effect of a cold Distemper, and must be cured by such things as heat and nourish: And therefore such ought to eat and drink of the best; since the Latin Proverb tells us, *Sine Cerere & Libra friget Venus*:

*Without good Drink, and feeding high,
Desire to Venus soon will die.*

Such therefore ought to feed upon Cock-stones and Lamb-stones, Sparrows, Partridges, Qualls and Pheasants Eggs: For 'tis an infallible Aphorism in Physick, That whatsoever any Creature is extreemly addicted to, they operate to the same End by their mummial Vertue in the Man that eats them: Therefore Partridges, Quails, and Sparrows, &c. being exceedingly addicted to Venerie, they work the same Effect in those who eat them. And this likewise is worthy to be noted, That in what Part of the Body the Faculty that you would strengthen lies, take the same Part of another Creature, in whom that Faculty is strong, as a Medicine: As for Instance, The Vertue procreative lies in the Testicles, therefore Cock-stones, &c. are Medicinal for this Disease. Let such Persons also eat such Food as is very nourishing, as Parsnips, Alexanders, Skerrrets, and Pine-nuts; and let them take a Dram of Diasityrion, in an Electuary, every Morning. The Stones of a Fox dried to Powder, and a Dram

taken

taken every Morning in Tent, is also very good In this Case. And so also is a Dram of Stryrion-roots, taken in like manner.

§. I. *Of the Signs of Barrenness and Insufficiency in Man and Woman.*

AFTER married People have liv'd long together, and both seem likely, and yet neither of them have had Children, there often arises Discontent between them; and both are troubled because they know not on which side the Fault lies: And tho' Authors have left several Ways to know whether the Man or Woman be defective, yet because I cannot confide in their Judgments, I shall pass 'em by in Silence; and rather lay down a few Rules that may be depended upon, than many that are uncertain. But I must first premise that Women are subject to so many Infirmities more than Men, that the Cause of Barrenness is oftner on their side than the Man's: For if a Man has the Instruments of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exercise, I know no accidental Cause of Barrenness in him: Whereas the chief Cause of Barrenness in a Woman, lies in her Womb, and the Infirmities incident thereunto; Some of which are the Stopping of the Menstrues, or their Over-flowing; as also the Flux of the Womb, with the falling out thereof; and the Inflammation, Windiness, Heat, and Dryness thereof; for each of which we shall prescribe proper Cures. But to be a little more particular:

If a Man or Woman (in whom the Instruments of Generation appears no ways defective) wou'd know whether the Cause of Barrenness be in themselves, or their Bed fellows, let them take a handful of Barley, or any other Corn that will grow quickly, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman the space of four and twenty Hours; then take it out and set it, the Man's by itself, and the Wo-

man's by it self; set it in a Flower-pot, or something else where you may keep it dry; then water the Man's every Morning with his own Urine, and the Woman's with hers: and that which grows first, is the most fruitful; and that which grows not at all, denotes the Person so be naturally Barren: Nor let any despise this Tryal, for seeing Physicians will by Urine undertake to tell a Person his or her Diseases, why should not Urine also shew whether a Person be fruitful, or not? But if in a Man the Instrument of Generation are not perfect, it will be obvious to the Sight; and if the Yard be so feeble, that it will not admit of Erection, it can never convey the Seed into the Womb, nor can there be in such a Case any Conception: But this is so plain, and so easily discern'd, that it needs must be obvious to both Parties; and that Man that finds himself debilitated, ought not to marry; or if he does, he must be contented if he finds his Wife seeking for that Satisfaction abroad, which he is incapable of giving at home: 'Tis true, for a Woman so to supply her Husband's Defects, is contrary both to Honour and Vertue; but where a Woman does break these Bounds, on such Occasions, the Fault will lye in a great measure at the Husband's Door, tho' the Wife cannot be held Innocent.

But the Case cannot be so bad with a Woman, tho' she be barren, but that her Husband may make use of her, unless she be impenetrable; which (tho' it sometimes does, yet,) very rarely happens; and therefore in this respect, the Man is more Inexcusable, if he transgress.

Besides what I have already mention'd, Signs of Barrenness in Women are: If she be of an over-hot Constitution, of a dry Body, subject to Anger, hath black Hair, a quick Pulse, her Purgations flow but little, and that with Pain, and yet has a violent Desire to Coition. But if she be of a cold Constitution, then are the Signs contrary to those recited. If Barrenness be caus'd thro' an evil Quality in the Womb, it may be known by making a Suffumigation of red Storax, Myrrh, Cassia Wood, Nutmeg

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The Form of a Child in the Womb, Disrob'd of its Tunicles, *Place this facing*
proper and common. *P. 43.*



The Explanation of the Figure.

I place.

B A Portion of the Amnios.

C The Membrane of the Womb dissected.

DD The Placenta, being a fleshy Substance endued with many small Vessels, by the which the Infant receives its Nourishment.

E The Varication of the Vessels which makes up the Navel-string.

FF The Navel-string, by which the Umbilic Vessels are carried from the Placenta unto the Navel.

GG The Infant as it lieth perfect in the Womb near the time of Delivery.

H The Insertion of the Umbilic Vessels into the Navel of the Infant.

Psalm CXXXIX. xiii, xiv, xv, xvi.

To thee, O blessed LORD, my Voice I'll raise,
And to thy glorious Name ascribe the Praise,
That thou hast me so wonderfully made,
And in my Mother's Womb in Darkness laid:
And there those Wonders wrought'st no Tongue can tell:
Thy Works are Marvellous, I know right well:
My Substance was not hid from thee, when I
Within the Womb was wrought so curiously:
And my unfinish'd Parts were all survey'd
By thee, ere thoroughly fashioned or made.

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meg, Cinnamon, and letting her receive the Fume of it into her Womb, covering her very close : And if the O-
 dour so received, passeth through the Body up into the
 Mouth and Nostrils, of her self she is fruitful : But if she
 feels not the Fume in her Mouth and Nose, it denotes
 Barrenness one of these ways, viz. That the Seed is either
 through Cold extinguish'd, or through Heat dissipated.
 Also if a Woman be suspected to be unfruitful, cast natu-
 ral Brimstone, such as is digg'd out of the Mine, into her
 Urine, and if Worms breed therein, she is fruitful. But
 this shall suffice to be said of the Causes and Signs of Bar-
 renness ; it is now high time to proceed to the Cure.

§. 3. Of the Cure of Barrenness.

IN the Cure of Barrenness, respect must be had to
 the Cause ; for the Cause must be first removed, and
 then the Womb strengthened ; and the Spirits of the
 Seed invivened, by corroborating Application.

If Barrenness proceeds from over-much Heat, let her
 use inwardly Succory, Endive, Violets, Water-lillies, Sorrel,
 and Lettuce ; with Syrups and Conserve made thereof, thus :

Take Conserve of Burrage, Violets, Succory, Water-lillies,
 of each one Ounce ; half an Ounce of Conserve of Roses ; Di-
 margariton frigid, Diatrio Santalon, of each half a Dram ;
 with Syrup of Violets, or Juice of Citron, make an Eleſtuary.

Let her also take the Endive, Water-lillies, Burrage-flow-
 ers, of each a Handful ; Rhubarb, Myrobalans, of each three
 Drams ; with Water make a Decoction ; add to the straining
 of the Syrup, Laxative of Violets one Ounce, Syrup of Cassia
 half an Ounce, Manna three Drams ; make all into a Potion :
 Take of the Syrup of Mugwort one Ounce, Syrup of Maiden-hair
 two Ounces, Water of Succory, Burrage. Fennel, of each
 Ounces, Pulv. Eleſt. Triasand. make all up into a Julep.
 Apply to the Reins and Privities Fomentations of the Juice of
 Lettuce, Violets, Roses, Mallows, Vine-leaves, and Nightshade ;
 Let her also anoint her Secret Parts with the cooling Oint-
 ment of Gallen. Baths are good for her to sit in. Let the Air

be clear, her Garments thin, her Food Lettuce, Endive, Succory and Barley; but let her have no hot Meats, nor strong Wine, except it be waterish and thin. Rest is good for her, both in Body and Mind: She must use but little Copulation, but may sleep as much as she will.

If Barrenness be occasion'd by the Predominancy of Cold, extinguishing the Power of the Seed, which may be known by her desiring Venerie, not receiving any Pleasure in the Act of Copulation, even while the Man is spending his Seed; her Terms also are flegmatick, thick, and slimy, and flow not rightly: In this case, let her take Syrup of Calamint, Mugwort, Betony, of each an Ounce; Water of Penny-royal, Feverfew, Hyssop, Sage, of each two Ounces, and make a Julep. Also let her take every Morning two Spoonfuls of Cinnamon-water, with one Scruple of Mithridate. Also let her take Oil of Anniseed, one Scruple and half, Vilifmini, Diacalaman the Diamosti, Diagalama, of each one Dram; Sugar four Ounces, with Water of Cinnamon make Lozenges; and take of them a Dram and half twice a Day, two Hours before Meals. Let her also fasten Cupping glasses to her Hips and Belly. And let her take Storax, Calamint, one Ounce; Mastick, Cloves, Cinnamon, Nutmeg, Lignum, Aloes, Frankincense, of each half an Ounce; Musk ten Grains, Ambergreece half a Scruple, with Rose-water make a Confection; divide it into four Parts; of one part make a Pomum Oderatum to smell on, if she be not Hysterical; of the second make a Mass of Pills, and let her take three every Night; of the third make a Pessary, and put it up; and of the fourth make a Suffumigation for the Womb.

If Barrenness arises from the Faculties of the Womb being weakened, and the Life of the Seed suffocated by overmuch Humidity flowing on those Parts; let her take of Bettony, Marjoram, Mugwort, Penny-royal, Balm, of each one Handful; Roots of Asrum, Fennel, Elecampane, of each two Drams; Anniseed, Cummin, of each one Dram, with Sugar and Water, a sufficient quantity; of which make a Syrup, and take three Ounces every other Morning: Then purge with these Pills following, Take of Pil. Foetid. two Scruples,

Di-

Aristotle's Master-Piece.

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Diagridion two Grains, *Spicerum de Castore* one Scruple; make them up into six Pills with Syrup of *Mugwort*. Also take *Sepo. Diagemma*, *Diamosce*, *Diambra*, of each one Dram; *Cinnamon* one Dram and a half; *Mace*, *Cloves*, *Nutmeg*, of each half a Dram; *Sugar* six Ounces; with Water of *Feverfew* make Lozenges, to be taken every Morning. Likewise let her take of the Decoction of *Sarsaparilla*, and *Virga Aurea*, with a good quantity of *Sage*; which is an Herb of that Virtue, that *Cornelius Agrippa* honour'd it with the Title of *Sacra Herba*, a Holy Herb; and *Dodonæus* in his History of Planets, reports that after a great Plague had happen'd in *Ægypt*, which had almost depopulated the Country, the surviving Women were commanded to drink the Juice of *Sage*, that they might multiply the faster. Let her also anoint her Genitals with the Oyl of *Anniseeds* and *Spikeard*. *Trochiscisks* to smother the Womb, are also very good: to make which, let her take *Mace*, *Nutmeg*, *Cinnamon*, *Storax*, *Amber*, of each one Dram; *Cloves*, *Laudani*, of each half a Dram; *Turpentine* a sufficient quantity: Lastly, Take the Roots of *Valerian* and *Elecampane*, of each one Pound; of *Galingale* two Ounces; *Origan*, *Lavender*, *Marjorum*, *Benny*, *Mugwort*, *Bay-leaves*, *Calamit*, of each three Handfuls; with Water make an Incession, in which let her sit after she hath had her Courses. But to proceed:

If Barrenness be caused by the Driness of the Womb consuming the matter of the Seed; let her take every day *Almond milk*, and *Goat's Milk* extracted with Honey. Let often of the Root *Satyrian* condied, and of the Electuary *Diasatyrian*. Let her also take three *Weather's Heads*, and boil them until all the Flesh comes from the Bones; then take *Mellilot*, *Kiolets*, *Cammomile*, *Mercury*, *Orchis*, with their roots, of each a Handful; *Fennigreek*, *Linseed*, *Valerian-roots*, of each one Pound: Let all these be decocted in the aforesaid Orb, and let the Woman sit in the Decoction up to her Navell. Also take of *Deer's Suet* half an Ounce, *Cow's Marrow*, *Syracis Liquida*, of each two Drams: Oyl of *Sweet Almonds* 60 Ounces; with *St. k Cotton* make a Pessary; and make Injections only of fresh Butter, and Oyl of *Sweet Almonds*.

It sometimes happens that Barrenness is caused by Remissness in the Manner of the Act of Coition; and that there be no Impediment on either side, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many times the Man is too quick for the Woman; or rather the Woman is too slow for the Man and is not prepar'd to receive the Seed with that Delight which we ought, when it is emitted by the Man; and those that follow the Opinion of the Antients, That the Woman contributes Seed to the Formation of the Child as well as the Man, are of Opinion that there ought to be a Joynt emission both of the Man and Woman at the same Instant; which, administering to both a very great Delight, perfects the Work of Conception. But if in this Case the Woman be slack, it will be proper for the Man to take the Advice given in Chap. III. §. 3. where both Sexes are shewed how to manage themselves in the Act of Coition; and so by stirring up in the Woman a Desire to Venerie, she may meet his Embrace with the greatest Ardour. But if this shou'd prove ineffectual, let her before the Act of Coition, foment her Private Parts with the Decoction of Betony, Sage, Hyssop, and Calamint; and anoint the Mouth and Neck of the Womb, with Musk and Civet. And the Cause of Barrenness being remov'd, let the Womb be corroborated by the following Applications:

Take of Bay-berries, Mastick, Nutmeg, Frankincense, Cyprus Nuts, Laudani, Galban, of each one Dram; Syriac liquid, two Scruples; Cloves half a Scruple, Ambergreece in Grains, Musk six Grains, then with Oyl of Spikenard make a Pessary. Also take Red Roses, White Frankincense, Lepidis Hematilis, of each half an Ounce; Sargnis Dracont fine Bole, Mastick, of each two Drams, Nutmeg, Cloves, each one Dram; Spikenard half a Scruple, and with Oyl of Wormwood make a Plaister for the lower part of the Belly. And let her eat often of Eringo Roots condited, and make an Injection on'y of the Juice of the Roots of Satirion: And then let her use Copulation soon after the Menstrues are ceased. Conception being then most apt to follow; for then the

Womb is thirsty and dry, and aptest both to draw the Seed, and to retain it, by the Roughness of the inward Superfices. (And let her take great care to avoid Excess in all things ; and to lay aside all Passions of the Mind ; shunning Study and Care, as things that are Enemies to Conception ; for if a Woman conceives under such Circumstances, how Wise and Prudent soever the Parents are, the Children at the best will be but foolish ; because the Animal Faculties of the Parents, viz. the Understanding and Judgment (from whence the Child derives its Reason) are confused through the Multitude of Cares and Cogitations : Of which we see divers Examples in learned Men, who after great Study and Care, having perform'd their Conjugal Rites with their Wives, have often begot Children, which have indeed been the Fruit of their Bodies, but not the Issue of their Brains. But thus much shall suffice for the Chapter of Barrenness.

Which to both Sexes clearly does relate

How Nature sometimes does debilitate :

And likewise shews, how those who love to pry

Into the Cause of things, may soon espy

On which side Insufficiency does lye :

And 'tis a Maxim' mong Physicians known, [shown.

The Cure's half wrought, when once the Cause is

And here th' Fair Sex those Remedies may see,

Which will, of barren, make 'em fruitful be.

CHAP. V.

How Child-bearing Women ought to govern themselves, during the time of their Pregnancy.

§. 1. Of Air, Diet, Exercise, &c.

I Have already shewed how a Woman ought to Order herself, and what she ought to do, presently after Conception, In order to prevent Miscarriage ; and therefore shall say no more as to that ; what I design in this Chap.

Chapter, is to shew how she ought to govern her self during the whole time of her Pregnancy.

First then, Let a Woman that is with Child (if she can) choose a temperate Air, not infected with Fogs, and for that reason not near any marshy Grounds, Rivers, Lakes, or Ponds; but this by some can't be avoided, their Habitations falling out to be in such Places: But those that can live where they please, ought to avoid such Places; and so they should likewise the going abroad in too hot or too cold Weather; as also when the South Winds blow hard, for that often proves very hurtful to Women with Child, and sometimes causes Abortion: Nor is the North Wind much less hurtful, or less to be avoided, as causing Rheums, Coughs and Catarrhs, which opening the Body, often causes Miscarriage.

Secondly, She ought also to be very cautious in the matter of her Diet, choosing only those Meats that create wholesome Nourishment, and such as are moderately dry; and let her take care to prevent and avoid Immoderate Fasting, for that will weaken the Infant, and render it of a sickly Constitution, and sometimes causes Abortion. And as all Excesses are to be avoided, so she must take care not only of avoiding immoderate Fasting, but immoderate Eating too, which will not be only apt to stuff up the Child, but to swell it up to that degree, that it will endanger the Life both of its self and the Mother, in its Birth. Let it suffice then in general, that she avoid all Meats that are either too hot, or too cold and moist; such as Salads, Spices, and hot Meats, which often causes the Child to be born before its Time, and sometimes without Nails, which foreshews a short Life: And therefore in this case the most wholesome Meats are Pidgeons, Partridges, Pheasants, Larks, Veal, Mutton, or any Meat that yields a good Juice, and contributes kindly Nourishment; as also such Fruits as are sweet and of easie Digestion, as Cherries, Pears, Damsons, and the like: But let her avoid, as pernicious, all such things as create and cause Wind.

Care ought to be taken with respect to her Exercise, which ought to be moderate: For violent Motion, either Walking or Working, is hurtful, and disturbing to the Womb; especially riding upon the Stones in a Coach, or any other uneven place; and in like manner should all extraordinary Sounds and Noises be avoided; especially the Ringing of Bells, and Discharging of great Guns: neither ought she to give way to either immoderate Laughing or Weeping, or to Anger, or any other Passion, for it may be prejudicial to her.

2. *Further Rules for Women to observe during their Pregnancy.*

THough the Act of Coition is that without which Conception cannot be, yet the immoderate Use of it renders the chief End for which it was design'd. And therefore in the first four Months after Conception, she ought not to lie with her Husband, or at least but sparingly; lest by the shaking of the Womb in that Action, the Purples shou'd again be forced down. In the sixth, and eighth Month she ought also to abstain; but in the fifth, seventh, and ninth, it may be freely permitted, by reason it opens the Passages, and facilitates the Birth; to contribute the better towards which, the Woman shou'd be careful to keep her Body soluble, Syrups and other opening things being very helpful to Nature in those Operations: And among other things, let her be sure, before she grow too big, to lay aside her Busk, and give herself more Freedom, not lacing too close, lest the Child be thereby hindered from coming to its full Growth.

To prevent any Disorders that may happen to her breasts by too much Blood, which will cause curdled Milk, let her wear a small Necklace of Gold about her Neck, rather a small Ingot of Steel between her Breasts, fomenting them a quarter of an Hour every Morning with Water distill'd from Ground-ivy, Periwinkle and Sage, being Blood-warm,

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When her Belly swells big, and the Motion is great which will be about the fourth Month, she may swathe it with a swathe-band, anointed with Pomatum, or any other thing of that kind, to keep it smooth, and free from Wrinkles; for which end it will be best to take the Caul of a Kid and of a Sow, of each three Ounces, a Capon-grease, and Goose-grease, of each one Ounce and half, and having melted them all together, put thereto a quarter of a Pint of Water; after which strain them through a Linnen Cloth, into fair Water, casting it to and fro therein till it be White; at which time add to it of the Marrow of Red Deer one Ounce, and lay it in Red Rose-water twelve Hours: After the expiration of which, you may use it in anointing the Swathe and Belly, as aforesaid.

But if those Ingredients are not easily to be had, you may make use of the following Liniment, which will do almost as well as the other: Take of Mutton-suet, (the which grows about the Kidneys is best) and of Dog's-Grease of each two Ounces; Whale-oil an ounce, and Oil of Sweet Almonds the same quantity; wash them well, after they are melted together, in the Water of Germander, or new White wine, anoint the Belly and Swathe therewith. Those that are not to anoint their Bellies, may make use of the following Bathe, or Concoction: Take of all the sorts of Malva's, and of Mother wort, each two Handfuls, White Lill roots three Ounces, Mellilot and Cammelmile, of each two Handfuls, Lime-seed, Quince-seed, and Fenugreek seed, three Ounces, boyl them well in Spring water, and bathe therewith. If the Woman after her Quickning finds but little Motion of the Infant in her Womb, let her make a Quilt in the manner following, and bind it upon the Navel, and it will much strengthen and comfort the Infant: Take the Powder of Roses, Red Corral, and Gilly flowers, of each two Ounces; Mastick a Dram. Angelica-seeds two Drams, Ambergreese two Grains, and Musk one Grain; all which being well beaten, put them into a Linnen-bag, spread abroad, and quilt it, that they may be in every part of it, placing it upon the Navel, and it will have the desired Effect. These things

is sufficient for Women to observe during the time of their Pregnancy; that so neither Child nor Mother may miscarry, but be brought to the Birth in the appointed time. It remains now that when the appointed time is come, the good Woman that is to be delivered, and the Midwife that is to deliver her, be instructed in their Duties; but that shall be the Business of the next Chapter.

C H A P. VI.

Directions for Midwives how to assist Women in the time of their Labour; and how Child-bearing Woman should be Ordered in the Time of their Lying-in.

§. 1. *How a Midwife ought to be qualified.*

THE Office of a Midwife is not to be undertaken by any without due Consideration first, and whether they are sufficiently qualified for it; or else they make themselves Guilty of the Death of all those that shall miscarry under their Hands for want of Ability to perform their Office. And however they may escape with Impunity before Men, they will assuredly be called to account for before a higher Tribunal. And therefore they that take upon them the Office of a Midwife, should take care to fit themselves for that Employment with the Knowledge of those things that are necessary for the faithful discharge thereof. And that I may contribute what I can thereto, is one principle End of this Book. In order to which, I shall first briefly shew how a Midwife ought to be qualified.

A Midwife ought to be of a middle Age, neither too old, nor too young; and of a good Habit of Body, not subject to Diseases, Fears, nor sudden Frights; nor are the qualifications assign'd to a good Surgeon, improper for a Midwife, viz. A Lady's Hand, a Hawk's Eye, and a Lion's Heart: To which may be added, Activity of Body, and convenient Strength, with Caution and Diligence, and

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not subject to Drowsiness, nor apt to be Impatient: She ought also to be Sober, Affable, Courteous, and Chaste; not Covetous, nor subject to Passion, but bountiful and Compassionate; and her Temper chearful and pleasant, that she may the better comfort her Patients in their Sorrows; nor must she be over hasty, tho' her Business may perhaps require her in another Place, lest she shou'd make more haste than good speed: But above all, she ought to be qualified with the Fear of GOD, which is the principal thing in every State and Condition; and will furnish her in all Occasions both with Knowledge and Discretion: but I will now proceed to more particular Directions.

§. 2. *What the Midwife must do, when the Woman's time Labour is come.*

WHen the time of Birth draws near, and the good Woman finds her Travelling Pains begin to come upon her, let her send for her Midwife in time, better too soon, than too late; and get those things ready which are proper upon such Occasions: When the Midwife comes, let the first thing she does be to find whether the true time of the Birth be come; for the want of observing this, hath spoil'd many a Child, and endanger'd the Life of the Mother; or at least put her to twice as much Pain as needed: For unskilful Midwives not minding this, have given things to force down the Child, and thereby disturbed the Natural Course of her Labour: whereas Nature works best in her own time and way. I do confess it is somewhat difficult to know the true time of some Womens Labours, they being troubled with Pains so long before their true Labour comes; in some some Weeks before; the reason of which is the Heat of the Reins, which is manifest by the swelling of their Legs. And therefore when Women with Child find their Legs to swell much, they may be assur'd their Reins are hot. And therefore my Advice to such Women is, to cool their Reins before the time of their Labour; which

may be effectually done by anointing the Reins of their back with the Oil of Poppies and Violets, or Water-lilies, and thus they may avoid that hard Labour which they usually undergo, whose Reins are hot: Which that they may the better prevent, let me recommend to you the Decoction of Plantain-leaves and Roots; which is thus made: Make a strong Decoction of them in Water, and then having strained and clarified it, with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar, and keep it for your use. But since it is so necessary for Midwives to know the true time of a Woman's Labour, I will bestow the next Section in shewing the Signs by which they may know when the true time of her Labour is come.

3. *Signs by which the true time of Women's Labour may be known.*

W^HEN Women draw near the time of their Reckoning, especially with the first Child, and perceive extraordinary Pains in their Belly, they immediately look for their Midwife, as taking it for their Labour: But perhaps those Pains which are so often mistaken for Labour, are only caus'd by the Cholick, and proceed from the Wind; which Pains, tho' they come and go, griping the whole Belly, are yet without any forcing downward, into the Womb, as is done by those that go before Labour. These Cholick Pains may be remov'd by warm Cloths laid to the Belly, and the Application of a Clyster or two, which those Pains that precede a true Labour, are rather further'd than hinder'd. There are also other Pains incident to Women in that Condition, from a Flux of the Belly, which are easily known by the frequent Stools that follow 'em.

But to speak more directly to the matter, The Signs of Labour some few Days before are, That the Woman's Belly, which before lay high, sinks down and hinders her from walking so easily as she us'd to do; also there flows

flows from the Womb slimy Humours, which Nature appointed to moisten and make smooth the Passage, its inward Orifice may be the more easily dilated, when there is occasion; which beginning to open at that time suffers that Slime to flow away, which proceeds from Glandules called *Prostata*. These are Signs preceeding Labour.

But when she is presently falling into Labour, the Signs are, great Pains about the Region of the Reins and Loins, which coming and reiterating by Intervals, answer in the Bottom of the Belly by congruous Throws: And sometimes the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth the Child; and likewise, because during these first Throws her Respiration is intercepted, which causes the Blood to have recourse to her Face: Her Privy Parts also swell'd, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outwards: She's likewise much subject to Vomiting, which is also a Sign of good Labour, and speedy Delivery, which by ignorant Women thought otherwise; for good Passions are thereby excited, and redoubled: Which Vomiting is occasion'd by the Sympathy there is between the Womb and the Stomach. Also when the Birth is, most Women are troubled with a Trembling of the Thighs and Legs, not with Cold, like the beginning of an Ague-fit, but with the Heat of the whole Body; tho' this indeed does not happen always. Also if the Humours which then flow from the Womb are discoloured with Blood, (which is what the Midwives call *Shows*) it is an infallible Mark of the Birth's being near: And if then the Midwife put up her Finger in the Neck of the Womb, she will find the inner Orifice dilated; at the Opening of which, the Membranes of the Infant, containing the Waters, press themselves, and are strongly forced downward with the Pain she hath; at which time one may perceive the Waters sometimes to resist, and then again press forward with the Fingers; bring more or less hard and extended, according

as the Pains are stronger or weaker. These Membranes, with the Waters in them, when they are before the Head of the Child, which the Midwives call the Gelling of the Waters, resemble, to the Touch of the Finger, those Eggs which have yet no Shell, but are covered only with a simple Membrane: After this, Pains redoubling, the Membranes are broken by the strong pressure of the Waters, which presently flow away, when the Head of the Infant is presently felt naked, presents it self at the inward Orifice of the Womb. When these Waters come thus away, then the Midwife may be assur'd the Birth is very near, this being the most certain Sign that can be; for the *Amnios* and *Amnionis* being broken, (which contain'd those Waters) by the pressing forward of the Birth, the Child is no better able to resist long in the Womb afterwards, than a naked Man lies under a Heap of Snow. Now these Waters, if the Child be presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife use any Means to force away the Waters; for Nature knows best when the true time of the Birth is, and therefore retains the Water till that time. But if by accident the Water break away too long before the Birth, then such things as will hasten it, may be safely admitted: And what is to be done in that Case, I shall shew in another Edition, by and by.

§. 4. *What is to be done at the true Time of Labour.*

WHEN by the foregoing Signs concurring, the Midwife is satisfied that it is the true time of her Labour, she must take care to get all things ready that are necessary to comfort the travelling Woman in that time; the better to do that, let her see that she be not surpris'd: She may also give her a pretty strong Glister, if she finds there be occasion for it; but with this Provision, That it be done at the beginning, and before the Labour be too forward: for otherwise it will be difficult for

for her to receive them ; the Advantage of which Cliffe will, that the Gut thereby be excited to discharge self of its Excrements, and the Rectum being emptied there will be more space for the dilating of the Passage likewise to cause the Pains to bear the more downward through the Endeavours she makes when she is at Stool. And in the mean time let all other necessary things for her Labour be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives use different Ways : Some are delivered sitting on a Midwife's Stool ; but for my own part, I think that a Patient bed girded, and plac'd near the Fire, that the good Women may come on each side, that she may more readily be assisted, is much the better way.

And if the labouring Woman abounds with Blood, it may not be improper to let her Bleed a little ; for by this means she will both breathe the better, and have her Breasts more at liberty ; and likewise more Strength to bear down her Pains : And this she may do without danger, because the Child being now ready to be born, needs not the Mother's Blood for its Nourishment any longer. And not only so, but this Evacuation does many times prevent her having a Fever after Delivery. Likewise if her Strength will permit, let her walk up and down her Chamber ; and the better to enable her thereto, let her take some good strengthening things, such as new-laid Eggs, Jelly-broth, or some Spoonfuls of burnt Wine, and encourage her by all means to hold off her Pains, bearing them down when they take her, all that she can. And let her Midwife often touch the Inward Orifice with her Finger, that she may the better know whether the Waters are ready to break, and whether the Birth will follow soon after ; for generally the Birth follows in two Hours time after the Efflux of the Water : And to help it afterwards, let her anoint the Woman's Privities with moilient Oyl's, Hogs-Grease, and fresh Butter ; especially if she finds they are too hard to be dilated.

Let the Midwife also be near the labouring Woman all while, and diligently observe her Gestures, Pains and Complaints, for by this she may guess pretty well how Labour goes forward, for when she changes her Groans to loud Cries, it is a great Sign the Birth is near; for at that time her Pains are greater, and more frequent: Let her also sometimes rest herself on her Bed, to renew her strength; but not too long at a time; for to lye too long at a time will retard her Labour, and therefore 'tis better for her to walk about the Chamber as much as she can; which that she may the better do, let the good Women support her under her Arms, if it be necessary; by walking, the Weight of the Child causes the inward Office of the Womb to dilate much sooner than it would do if she lay upon her Bed; besides, her Pains while walking, will be stronger and frequenter, and by consequence her Labour will not be near so long. If she has any sick Qualms, let her not be discouraged; and if she finds any Motions to Vomit, let her not repress 'em, but rather give way to 'em, for it will (however uneasy and sicksome they be for the present) be much for her benefit, because they further Pains, and provoke down-wards.

How to provoke the Birth, and cause speedy Delivery.

In the Third Section of this Chapter, I told you that sometimes it so happens that the Water breaks away long before the Birth, and that in such Cases those things that hasten it, may be safely admitted; and I have promised, in another Section, to let the Midwife know what things were most effectual in such Cases: And now I intend to make good my Word.

When the Birth is long deterred, after the coming in of the Waters, let her hasten the Birth by drinking a good Draught of Wine wherein Dittany, Red-corn, Juniper-berries, Bittony, Penny-royal and Feather-few has been boiled. Or the Juice of Featherfew taken in

in its Prime, (which is in *May*) and clarified, and boil'd up into a Syrup, with twice its weight of Sugar is very good upon this Occasion. Also Mugwort used in the same Manner, worketh the same Effect. And so also does a Dram of Cinnamon in the Powder of it given inwardly; or Tansie bruised, and applied to the Privities. Likewise the Stone *Ætites* held to the Privities, does in a very little time draw both the Child and the After-burthen; but great Care must be taken to remove it presently, or else it will draw forth the Womb and all, great is the Magnetick Vertue. Also a Decoction of Savoury made with White-wine and drank, gives a Woman speedy Delivery. Also wild Tansie, or Silverweed bruised, and applied to the Woman's Nostrils, is very good. So also is Date-stones beaten to powder, and with a Dram of 'em taken in White-wine. Parsly is of excellent use on this Occasion: for if you bruise it, and press out the Juice, and then dip a Linneu Cloth in it, and put it up, being so dipp'd, into the Mouth of the Womb, it will presently cause the Child to come away, tho' it be dead, and will bring away the After-burthen also. The Juice of Parsly, that being a thing of great Vertue, especially Stone-parsly, that being drank by a Woman with Child, it cleaneth not only the Womb but also the Child in the Womb, of all gross Humours. A Scruple of Castoreum in Powder in any convenient Liquor, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of Castoreum in any convenient Liquor, Eight or nine Drops of the Spirit of Myrrh given in a convenient Liquor, has the same Effect. Or give a Woman in Travel another Woman's Milk to drink, it will cause speedy Delivery; and also the Juice of Leeks being drunk with warm Water, hath a mighty Operation in causing speedy Delivery: Take Flony-seeds and beat 'em to Powder, and mix the Powder with Oyl with which Oyl anoint the Loins and Privities of a Woman with Child, it gives her Deliverance very speedily, and with less Pain than can be imagin'd. And

may be noted for a general Rule, That all those things that move the Terms, are good for making the Delivery easie. There are also several other things efficacious in this Case, but I need not heap up Medicines unnecessarily, what I have already named being sufficient.

S. 6. *How a Woman shou'd be plac'd, in order to her Delivery, with Directions to the Midwife how to Deliver the Labouring Woman.*

HAVING shewn how the Birth may be facilitated, in case it come not soon after the breaking away of the Waters, I come now to shew the Manner of her Delivery:

When any of the fore-named Medicines have hasten'd the Birth, let the Midwife place the Woman in a proper posture for Delivery; And first, let the Woman be conducted to the Pallet-bed, plac'd at a convenient distance from the Fire, according to the Season of the Year; and let there be a Quilt laid upon the Pallet-bedstead, which is better than a Feather-bed; and let it have thereon Linnen Cloths in many Folds, with such other things as are necessary, and may be changed according as the Occasion requires it, that so the Woman may not be incommoded with the Blood, Waters, and other Filth which is voided in Labour; Then let her lay the Woman upon her Back, having her Head a little rais'd by the help of a Pillow, having the like help to support her Arms and Buttocks, and that her Rump lye high, for if she lye low, she cannot well be deliver'd. Then let her keep her Knees and Thighs as far asunder as she can, her Legs being bow'd towards her Buttocks, and let her feet be staid against a Log, or some other firm thing; and let two Women hold her Shoulders, that she may strain out the Birth with the more advantage, holding in her Breath, and forcing her self as much as possible, in the manner as when she goes to Stool: For by such straining the Diaphragma, or Midriff, being strongly thrust downwards,

wards, necessarily forces down the Womb, and Child in it. In the mean time, let the Midwife encourage her all she can, and take care that she have no Rings on her Hand, when she anoints the Parts, and with her Finger gently dilate the inward Orifice of the Womb; and then putting her Fingers in the Entry thereof, stretch 'em one from the other when her Pains take her, by this means endeavouring to help forward the Child; and thrussing by little and little the sides of the Orifice, towards the hinder part of the Child's Head, anointing those Parts also with fresh Butter; in case it be necessary. And when the Head of the Infant is somewhat advanc'd into this inward Orifice, it is usual among Midwives to say it's Crown'd, because it both girds and surrounds it like a Crown; but when it is gone so far, the Extremity begins to appear without the Privy Parts, they then say the Child is in the Passage; and at this time the Woman feels herself as if she were scratch'd or prick'd with Pins, and is ready to think that the Midwife hurts her; whereas in truth it is only occasion'd by the violent Distention of those Parts, which sometimes even suffers a Laceration through the bigness of the Child's Head. When Things are come to this Posture, let the Midwife seat herself conveniently to receive the Child, which will now come very quickly, and with her Fingers Ends (which she ought also to be sure to keep close pared) let her endeavour to thrust the Crowning of the Womb back over the Head of the Child. And as soon as it be advanced as far as the Ears, or thereabouts, let her take hold of the two sides with her two Hands, and wait till a good Pain comes, and then quickly draw forth the Child, taking care that the Navel string be not then entangl'd about the Child's Neck, or any other part, as sometimes it is, lest thereby the After-burthen be pull'd with Violence, and perhaps the Womb also, which it is fastned; and so either cause her to Flood, or else break the Spring, both which are of bad Consequence to the Woman, and render her Delivery the most difficult: Great Care must be taken that the Head be not drawn

drawn forth straight, but shaking it a little from one side to the other, that the Shoulders may the sooner and easier take their place, immediately after it be past; which must be done without losing any time, lest the Head being past, the Child be stop'd there by the largeness of the Shoulders, and so come in danger of being suffocated in the Passage, as it has sometimes happen'd, for want of Care therein. But as soon as the Head is born, she may slide in her Fingers under the Arm-pits, and the rest of the Body will follow without difficulty. As soon as the Midwife hath in this manner drawn forth the Child, let her put it on one side, lest the Blood and Water which follow immediately should do it an Injury, by running into its Mouth and Nose, as it wou'd do if it lay on its Back, and so endanger the choaking of it. The Child being thus drawn forth, the next thing requisite, is to bring away the After-burthen: But before that, let the Midwife be very careful to examine whether there be any more Children in the Womb; for sometimes a Woman may have Twins that expected none: Of which the Midwife may satisfy herself both by the Continuance of the Woman's Throws after the Child is born, and the Bigness of the Mother's Belly: But this is not so certain a way to know it, as it is to put her Hand upon the Entry of the Womb, and there feel whether another Water be not gathering, and a Child in it presenting to the Passage: And if she finds it so, she must have a care how she goes about the After-birth, till the Woman be deliver'd of all the Children she is pregnant with: Wherefore the first String must be cut, and tied with a Thread three or four double, and the end fasten'd with a String to the Woman's Thigh, to prevent the Inconvenience it may cause by hanging between her Thighs: And then removing the Child already born, she must take care to deliver her of the rest, whether more or less; observing all the Circumstances as were to the first. After this is done, it will be necessary to fetch away the After-births: But that shall be the Business of the next Sect on.

§. 7. How the Midwife must bring away the After-burthen.

UNtil the After-burthen is brought away, (which sometimes is more difficult to do than the Child, and altogether as dangerous, if it be not speedily done) the Woman cannot properly be said to be safely deliver'd, tho' the Child be born. And therefore how the Midwife may do it safely, without prejudice to the Woman, is the Business of this Section.

Therefore as soon as the Child is born, before the Midwife either Ties or Cuts the Navel-string, lest the Womb should close, let her, having taken the String, wind it once or twice about one or two of the Fingers of her left Hand, joyn'd together, the better to hold it; with which she may draw it moderately, and with the right Hand she may only take single hold of it, above the left, near the Privities; drawing likewise with that very gently, resting a while, with the Forefinger of the same Hand, extended and stretch'd forth along the String towards the Entry of the Vagina; always observing for the more Facility, to draw it from the side to which the Burden least inclines, for in so doing the rest will separate the better: And extraordinary Care must be taken, that it be not drawn forth with too much Violence, lest by breaking the String near the Burden, the Midwife be oblig'd to put up the whole Hand in the Womb, to deliver the Woman; and she had need to take great Care in this Matter, that so the Womb it self, to which sometimes this Burden is fasten'd very strongly, be not drawn away with it, which has sometimes happen'd; it's therefore very necessary to assist Nature with proper Remedies: Which are, in general, whatever has been before mention'd, to cause a speedy Delivery, for whatever has a Magnetick Vertue to bring away the Birth, has the same to bring away the After-birth: Besides which, the Midwife ought to consider that the good Woman cannot but be much spent by the Fatigue she has already

undergone, in bringing forth the Infant, and therefore thou'd be sure to take care to give her something to comfort her: To which purpose some good Jelly-broths, and a little Wine with a Toast in it, and other comforting things, will be very necessary. Sneezing being very conducing to the bringing away of the After-birth, let her also take a little white Hellebore in Powder, to cause her to Sneeze. Tansie, and the Stone Aëres, applied as before directed, is very efficacious in this Case. The Smoak of Marigold-flowers receiv'd up a Woman's Privities by a Funnel, will bring away the After-birth, tho' the Midwife has lost her hold. Or if you boil Mugwort in Water till it be very soft, and then take it out, and apply it like a Poul is, to the Navel of a Woman in travel, it instantly brings away both Birth and After-birth; but as soon as they are come forth, it must be instantly taken away, lest it should bring away the Womb also.

§ 8. *How to Cut the Child's Navel string.*

AFTER the Birth and After-birth is safely brought away, the Midwife ought to take care to cut the Navel-string; which tho' it be by some esteem'd a thing of small moment, yet it requires none of the least Skill of a Midwife to do it with that Care and Prudence that it ought: And therefore, to instruct the industrious Midwife a little herein: As soon as the Child is come into the World, let her consider whether it be weak or strong; and if it be weak, let her gently put back part of the vital and natural Blood, into the Body of the Child by the Navel, for that recruits a weak Child; the vital and natural Spirit being communicated by the Mother to the Child by its Navel-string. But if the Child be strong, there is no need of it. Only it will not be amiss, to let the Midwife know, That many Children that are born seemingly Dead, may be soon brought to Life again, if she squeezes out six or seven drops of Blood out of that part of the Navel string which is cut off, and give it to the Child inwardly.

As to the Cutting it short, or long, Authors can scarce agree about it, nor Midwives neither; some prescribing it to be cut at four Fingers breadth; which is at the best but an uncertain Rule, unless all Fingers were of one Size. It is a received Opinion, That the Parts adapted to Generation are either contracted or dilated, according to the Cutting of the Navel-string; which is the reason that Midwives are generally so kind to their own Sex, that they leave a longer part of the Navel-string of a Male, than of a Female, because they would have the Males well provided for the Encounters of *Venus*. And the reason they give why they cut those of Females more short, is because they believe it makes them modest, and their Privities narrower, which makes them more acceptable to their Husbands. But whether this be so or not, (which yet some of the greatest Searchers into the Secrets of Nature affirm for a truth) yet certain it is, that great Care ought to be used about the Cutting of the Navel-string; and especially that after it is cut, it be not suffer'd to touch the Ground, for if it be, the Child will never be able to hold its Water, but be subject all its Life-time to a *Diabetes*, as Experience has often confirm'd. But as to the Manner of Cutting the Navel-string, Let the Midwife take a brown Thread, three or four times double, of an Ell long, or thereabout, tied with a single Knot at each of the Ends, to prevent their Entangling; and with this Thread so accommodated, (which the Midwife ought to have in a readiness before the Woman's Labour, as also a good Pair of Scissars, that so no time may be lost) let her tie the String within an Inch of the Belly with a double Knot; and turning about the Ends of the Thread, let her tie two more on the other side of the String reiterating it again, if it be necessary; then let her cut off the Navel-string another Inch below the Ligation, towards the After-birth; so that there only remains but two Inches of the String, in the midst of which will be the Knot we speak of; which must be so straight knit, as not to suffer a drop of Blood to squeez out of the Vessels; but yet care must

must be taken not to knit it so strait, as to cut it in two; and therefore the Thread must be pretty thick, and pretty straight knit, it being better too strait, than too loose; for some Children have miserably lost their Lives with all their Blood before it was discover'd, because the Navel-string was not well tied. Therefore great Care must be taken, that no Blood squeez through; for if there do, new Knots must be made with the rest of the String. You need not fear to bind the Navel-string very hard, because it is void of Sense; and that Part of it which you leave on, falls off of its own accord in a very few Days; ordinarily six or seven, and sometimes in less time; but 'tis very rare that it carries longer than the eighth or ninth.

As soon as the Navel-string is cut off, apply a little Cotton or Lint to the place, to keep it warm, lest the Cold enter into the Body of the Child, which it will unavoidably do, in case it be not bound hard enough; and if the Lint or Cotton you apply to it, be dipt in Oyl of Rose, it will be the better; then having put another small Rag three or four times double upon the Belly of the Child, above the Navel, laying the String so wrapp'd upon it, that it may not touch the naked Belly: Upon the Top of all, put another small Bolster, and then swathe it with a Linnen-swathe four Fingers broad, to keep it steady; lest by rolling too much, or by being continually stirred from side to side, it comes to fall off, before the Navel-string, which you left remaining, is fallen off. It is the usual Custom of Midwives to put a piece of burnt Rag to it, but I would advise them to put a small quantity of Bole-armoniack to it, because of its drying Quality. But thus much may suffice as to Cutting the Navel-string, and Delivering of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it sometimes so falls out, that the Labour is not only hard and difficult, but unnatural also, in which the Midwife must take other Measures: And to shew what is to be done in such Cases, shall be the Subject of the following Chapter.

C H A P. VII.

What Unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in such Cases.

S. I. *What Unnatural Labour is.*

IT is an old and approv'd Axiom in the School, That he who *distinguishes* well, *argues* well; and this Rule holds good in our present Subject of Unnatural Labours, of which we are now to treat: It will therefore be necessary, (for the better Information of the Industrious Midwife) to acquaint the Reader, that there are three Sorts of bad Labours, all Painful and Difficult, but not all properly Unnatural; which therefore I shall thus distinguish:

The first may be properly stil'd *Hard Labour*, and it is that wherein both Mother and Child do suffer very much by extream Pain.

The second may well enough be stil'd *Difficult Labour*, which is thus differenc'd from the former, That besides those Extream Pains, it is generally attended with some unhappy Accident, which by retarding the Birth, makes it very difficult. Now neither of these, tho' *Hard* and *Difficult*, can be call'd *Unnatural*: For, for Women to bring forth Children in Pain and Sorrow, is natural and common to all.

It is therefore the third sort of Labour which I call *Unnatural*; and that is, when the Child assays to come into the World, in a contrary Position to that which Nature ordain'd: To explain this, the Reader must know that there is but one right and natural Way or Posture in which Children come to the Birth, and that is, when the Head comes first, and the Body follows after in a strait Line: Now if instead of this Posture, the Child comes to the Birth with its Feet foremost, or with the Side a-cross, it is quite contrary to Nature; or to speak more plainly, *Unnatural*.

Having thus shew'd the several Sorts of bad Labours, and distinguish'd those that are hard and Difficult, from that which is Unnatural, it remains I shew from whence such Labours proceed.

§. 2. Whence hard, difficult and unnatural Labour proceeds.

THE first Answer to the Question that some put, Why Women bring forth their Children with so much Pain? Is, That it is the Effect of the Curse pronounc'd against Woman for her Transgressing the Law of her Creator; for upon her Sinning it was pronounc'd as a Curse against her, That in Sorrow she should bring forth Children.

But the Natural and Physical Reason hereof, is, That the Sense of feeling is distributed to the whole Body by the Nerves; and the Mouth of the Womb being so strait, that it must of necessity be dilated at the time of the Delivery, the dilating thereof stretcheth the Nerves, and from thence comes the Pain: And therefore the reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others. But to pursue the Business of this Section.

Hard and Difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reason of a general Indisposition of her Body; or from the Indisposition of some particular Part only, and that principally of the Womb, which may be affected with such a Weakness as renders the Mother unable to ex- pel her Burden: It may be also because she is too Young or it may be too Old, and so may have the Passages too strait; and then, if it be her first Child, the Parts may be too dry and hard and cannot be easily dilated. The Cholick does also cause Labour to be Hard and Difficult, because it hinders the true Pains which should accelerate. By which means, or for which reason rather, all great and acute Pains, renders a Woman's Labour very difficult: as when the Woman is taken with a violent Fever, fre-

quent Convulsions, or a great Flooding, or any other violent Distemper; especially when the Membranes are thick the Orifice is too strait, or the Neck of the Womb not sufficiently open'd.

Hard Labour may also proceed from the Child, and this is, either when it happens to stick to a Mole, or is so weak it cannot break the Membrane; also when it is too big, either all over, or in its Head only, or if the Navel vessels should be twisted about its Neck: as also when it proves Monstrous, or comes into the Birth in an unnatural Posture: And sometimes it proceeds from the Ignorance of the Midwife, who for want of Understanding, may hinder Nature in her Work, instead of helping her. But it is time to consider of the Remedies to be applied for the Help of Mother and Child, in all such Cases.

§. 3. *How the Midwife must proceed in order to the Delivery of a Woman, in case of hard Labour, and great Extremity.*

There is nothing that more requires the Judgment and Understanding of the Midwife, than to know how to proceed with a Woman in order to her safe Delivery, there where she finds hard and unnatural Labour. And the first Part of her Wisdom in such a Case, will be (when she finds a Woman in difficult Labour) to know the particular Obstruction or Cause thereof, that so she may apply a suitable Remedy: An Instance or two will make this plain; When hard Labour is caus'd by a Woman's being too young, and too strait, the Passages must be anointed with Oyl, Hog's Lard, or fresh Butter, to relax and dilate them the easier. But if a Woman be in Years, and has hard Labour of her first Child, let her lower Parts be anointed to mollifie the inward Orifice, which in such a Case (being more hard and callous) does not easily yield to the Distention of Labour: And indeed this is the true Cause why such Women are longer in Labour, and why their Children in their Birth, are more subject to Bruises than others. Those that are very Lean,

and have hard Labour from that Cause, let them moisten the Parts with Oils and Ointments, to make 'em more smooth and slippery, that so the Head of the Infant in the Womb, may not be so compress'd and bruise'd by the hardness of the Mother's Bones in its Passage. But if the Cause be Weakness, she ought to be strengthened, the better to enable her to support her Pains. Since therefore difficult Labours proceed from divers Causes, the Midwife must make use of several Remedies, to Women in hard and difficult Labour, which must be adapted to the Causes from whence it proceeds. What relates to ordinary Labours, has been already handled, but in Cases of great Extremity, and where Manual Operation is requir'd, let it be by Man, or Woman, I now come to shew.

I need not tell the judicious Midwife, That in Cases of Extremity, when the Labour is not only Hard, but Difficult and Dangerous, a far greater Regard must be had than at other times. In such Cases the Situation of the Womb must be minded, and accordingly her Posture of Lying must be regulated; which will be best to be cross the Bed, being held by those that are of a good Strength, to prevent her slipping down, or moving her self, during the time of the Operation. Then let her Thighs be put asunder as far as may be, and held so, while her Legs are bent backward towards her Hips; her Head leaning upon a Bolster, and the Reins of her Back supported in like manner; her Rump and Buttocks being lifted up: Observing to cover her Stomach, Belly, and Thighs with warm Linen, as well for Decency's sake, as to keep them from the Cold.

The Woman being in this Posture, let the Midwife (or other Operator) put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the con-
 creted Blood that obstructs the Passage of the Birth, and having gently made way, let the Operator tenderly move the Infant, having his Hand anointed with sweet Butter, or a harmless Pomatum, and if the Waters are not come down, they may be let forth without any difficulty; and

If the Infant shou'd attempt to break forth with the Head foremost or a cross, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having fasten'd it to a Ribbon, put it up again, and find out the other, and then bring them as close and even as may be; let the Woman breathe between whiles, assisting Nature what she can by straining to assist Nature in bringing forward the Birth, that so he may the more easily draw it forth; and that the Operator may do it the better, and his hold may be the surer, he must fasten or wrap a Linnen cloth about the Child's Thighs, observing to bring it into the World with its Feet downward.

But in case there be a Flux of Blood, let the Operator be well satisfied whether the Child or the Secundine come first; for when sometimes the Secundine has come first, the Mouth of the Womb has been thereby stopp'd, and the Birth hindered, to the great Hazard both of Woman and Child: And therefore in this case the Secundine must be remov'd by a swift Turn, and the Child sought for and drawn forth, as has been directed.

If upon Enquiry it appears that the Secundine comes first, let the Woman be deliver'd with all convenient speed, because then a great Flux of Blood will follow; for then the Veins are open'd: And on this account, two things are to be minded: First, Whether the Secundine advances forward much or little: If the former, and the Head of the Child first appears, it must be directed to the Neck of the Womb, as is the Case of Natural Births; but if there appears any Difficulty in the Delivery, the best way is to search for the Feet, and by them draw it forth; but if the Secundine advances but little, it may be put by with a gentle Hand, and the Child taken out first: But if the Secundine be advanc'd, so that it cannot be put back, and the Child follow it close, then the Secundine to be taken forth with much care, and as swift as may be, and laid aside without cutting the Intrall that is fasten'd to them, for by that you may be gulded to the

Infant; which, whether it be alive or dead, must be drawn forth by the Feet as soon as possible; tho' this is not to be done but in Cases of great Necessity; for the Order of Nature, is for the Secundine to come last,

§. 4. Of the Delivery of a Dead Child.

IN Delivering a Woman of a dead Child, before any thing be attempted, the Operator ought first to be very certain that the Child is dead indeed; which may be known by the falling of the Mother's Breasts, the coldness of her Belly, the thickness of her Urine, which is attended with a stinking Sediment at bottom; and no Motion to be perceived in the Child; also when she turns her self in her Bed, the Child sways that way like a Lump of Lead; and her Breath stinks, tho' not used to do so before. When by these, and the like Signs the Midwife or Operator is come to a settl'd Judgment that the Child is dead, let the Midwife apply her self to the Saving of the Mother, by giving her those things that are the most powerful in assisting Nature in her Operations; and which she has been before directed to: But if through the Weakness of the Woman in not being able to Co-operate with Nature and that a Manual Operation is absolutely necessary, let the Operator carefully observe the following Directions, viz. if the Child be found dead with its Head foremost, he must take notice that the Delivery will be the more difficult, because in this Case it is not only impossible that the Child should any ways assist in its Delivery, but the strength of the Mother does also very much fail her; and therefore the most sure and safe way for him, is to put up his left Hand, sliding it as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix, and then having a Hook in the right Hand, couch it close, and stir it up above the left Hand, between the Head of the Child, and the flat of his Hand, fixing it in the Bone of the Temple, towards the Eye;

Eye; or for want of convenient coming at these, in the Occipital Bone; observing still to keep the left Hand in its place, and with it gently moving and stirring the Head; and so with the right Hand and Hook, draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator must with all speed slip his Hand under the Arm-holes of the Child, and take it quite forth: Giving presently to the Woman a Toast of fine Wheaten-bread, in a quarter of a Pint of Tent, to revive and cheer her Spirits. Thus much shall suffice to shew the industrious Midwife, what is to be done for the Delivery of Women in Cases of Extremity. By what has been already shewed, she will know what to do in any other Case that may fall out; remembering still that for a Child to come with the Head foremost, and the Body to follow in a straight Line, is the right Posture for a Child when it comes to the Birth; and if it presents any other way it will be the Wisdom of the Midwife, if possible, to bring it to this posture; but if that cannot be done without very great Danger, then put it into such a Posture that it may be brought forth by the Feet. And if the Midwife, by finding what Posture the Child presents in, or that the Woman Floods, or any other Accident happens; by which she finds it is not in her Power to Deliver her, it will be her Wisdom to send for a Man-midwife betimes, rather than put things to the utmost Extremity.

C H A P. VIII.

How Child-bed Women ought to be order'd after Delivery.

§. 1. Directions for Child-bed Women after Delivery.

AFTER the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot, for Extremity of Heat weakens Nature, and dis-

solves the Strength : But whether she be weak or strong,
 let no cold Air come near her at first ; for Cold is an En-
 emy to the Spermatick Parts ; and if Cold gets into the
 Woman, it increases the After-pains, causes the Swellings
 in the Womb, and hurts the Nerves. Therefore if a Wo-
 man has had very hard Labour, it is convenient, after
 Delivery, to wrap her in the Skin of a Sheep, taken off
 whilst it is warm, and putting the fleshy side to her Reins
 and Belly ; or if this cannot so well be had, the Skin of
 a Hare or Rabber, taken off as soon as 'tis kill'd may be
 applyed to the same Parts ; and by so doing, the Dilata-
 tion made in the Birth, will be closed up, and the melan-
 choly Blood expell'd from those Parts : And these may be
 continu'd the space of an Hour or two : After which, let
 the Woman be swathed with a fine Linnen-cloth, about a
 quarter of a Yard in length, chafing her Belly before it
 be swathed, with the Oyl of St. John's Wort ; after that,
 raise up the Matrix with a Linnen-cloth many times
 folded ; then with a little Pillow or Quilt cover her
 Flanks ; then place the Swathe somewhat above the Haun-
 ches, winding it indifferently stiff ; applying at the same
 time a warm Cloth to her Nipples, and not presently ap-
 plying Remedies to keep back the Milk, by reason the
 Body at such a time is out of Frame ; for there is neither
 Vain nor Artery which does not strongly beat ; and those
 Remedies that drive back the Milk, being of a dissolving
 Nature, it is improper to apply them to the Breast during
 such a Disorder of the Body, lest evil Humours should be
 contracted in the Breast thereby ; and therefore twelve
 Hours at least ought to be allowed for the Circulation and
 Settlement of the Blood, and that what was cast upon
 the Lungs by the violent Agitation of the Body during
 the time of her Labour, may again return to its proper
 Receptacles.

After she has been delivered a while, you may make a
 Restriction of the Yolk of two Eggs, and a quarter of a
 Pint of White-wine, Oyl of St. John's Wort, Oyl of Roses
 Plantain and Rose water, of each one Ounce, mix them

together, fold a Linnen cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breast, and the Pains of those Parts will be greatly eased.

But besure let her not sleep soon after her Delivery, but having taken some Broth, Caudle, or any other liquid Matter that is nourishing, about four Hours after Delivery, and then she may be safely permitted to sleep, if she be so dispos'd; as 'tis probable she will be, being tired in the Fatigue of her Labour. But before this, as soon as she is laid in her Bed, let her drink a draught of burnt White-wine, in which you have melted a Dram of *Sperma Ceti*. Let her also avoid the Light for the first three Days; for her Labour weakens her Eye-sight exceedingly; for there is a Sympathy between them and the Womb. The Herb *Ver-vain* is a most singular Herb for her, and you may use it any way; for if you boil it in her Meats and Drinks, it hath no offensive Taste, but has many pleasant Vertues. If she happen to be feaverish, add either the Leaves or Roots of Plantain to it; and tho' she be not feaverish, yet it may be the better, and add strength to the other. But if her Courses come not away as they ought, let the Plantain alone, and instead thereof put Mother of Thyme. If the Womb be foul, which may be known by the Impurity of the Blood, and its stinking, and coming away in clotted Lumps; or if you suspect any of the After-births to be left behind, (which may sometimes happen, tho' the Midwife be never so careful and skill'd) then make her a Drink of Featherfew, Mugwort, Penny-royal, Mother of Thyme, boil'd in White-wine, and sweetned with Sugar, Panada and new laid Eggs, is the best Meat for her at first, of which let her eat often, and but little at a time: and let her use Cinnamon in all her Meats and Drinks, for it mightily strengthens the Womb: Let her stir as little as may be till six or seven Days after Delivery; and let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glister made with the Decoction of Mallows, and a little brown Sugar: After she hath lain in a Week, or something more, give her such things as

close

of the Womb; of which Knot-grass and Comfrey are the chief; to which you may add a little Polipodium, both leaves and Roots bruised, which will purge gently. This is as much, in Case of a Natural Birth, as needs at first to be done.

2. *How a Woman ought to be Ordered in Cases of Extremity, after Unnatural Labour.*

BESIDES what has been said in the foregoing Section, in Cases of Extremity, or Unnatural Labour, these Rules ought to be observed:

In the first place, Let the Woman be sure to keep a temperate Diet; and take care that she does by no means over-charge herself, after such an excessive Evacuation; nor being ruled, or giving Credit to unskillful Nurses, who are apt to admonish them to feed heartily, the better to repair the loss of Blood; for the Blood is not for the most part pure, but such as has been detain'd in the Vessels or Membranes, and is better voided, for the health of the Woman, than kept, unless there happen an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to a Fever, and increase the Milk to superfluity, which may be of dangerous consequence. It is therefore requisite, for the first five Days especially, that she take moderately Panada, Broth, Poch'd Eggs, Jelly of Chickens, and of Calves feet, and French Barly broth, each Day somewhat increasing the quantity: And if she intend to be Nurse to her Child, she may take a little more than ordinary, to increase the Milk by degrees; which must be of no continuance, but drawn off either by the Child, or otherwise. In this Case likewise let her have Horseradish or Fennel seed boiled in her Barly-broth; and by that means, for the time before-mentioned, let her abstain from Meat: If no Fever trouble her, she may drink now and then a small quantity of White-wine, or Claret, as also Syrup of Maiden-hair, or any other Syrup that is of an astringent Quality, taking it in a little Water well

well boiled. And after the fear of a Fever, or Contraction of Humours in the Breast is over, she may then be nourish'd more plentifully with the Broth of Pullers, Capons, Pidgeons, Partridges, Mutton, Veal, &c. which may not be till after eight Days at least from the time of her Delivery, for by that time the Womb will have purged itself, unless some intervening Accident should hinder it. It will then also be expedient to give her cold Meats, but it be done sparing, the better to gather strength, and let her during the time rest quietly, and free from Disturbance, not sleeping in the Day-time, if she can avoid it. If there happen any Obstruction in the Evacuation of her Excrements, the following Clyster may be administered: Take Pelletory of the Wall, and of both the Mallows, of each a Handful; Melilot-flowers, and Camomil-flowers, of each a Handful; Fennel and Anniseeds, of each two Ounces; boil them in the Decoction of a Sheep's-Head, and take of this three quarters, dissolving in them of common Honey and coarse Sugar, and of new fresh Butter, two Ounces; strain it well, and administer it Glyster wise. But if it does not operate to your Mind, then you may take an Ounce of Catholicon.

These things being carefully observed, there is no question, but the Lying-in Woman will do very well, though her Labour has been never so hard, and her Extremities never so great. But if any Accident shou'd happen, not here so fully provided against, they may find those things more fully discours'd in my *Long Experienc'd Midwife* to which I refer the Reader.

C H A P. IX.

Of a Mole, or false Conception; and also of Monsters and Monstrous Births, with the Reasons thereof.

S. I. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man; and of the Issue of a true Conception: It will be now convenient before we conclude this Discourse, to say something of a Mole, of a false Conception, and of the Generation of Monsters: both which I shall do very briefly.

As to a Mole, or false Conception, it is called by the Greeks *Μολη*, from the Load or heavy Weight thereof; being nothing else but a Mole or great Lump of hard Flesh, burdening the Womb. And it is defined to be an articulate Piece of Flesh without any Form; and therefore differs from Monsters which are both *Formata* and *articulata*. And then it is said to be a Conception, but a false one; which puts a Difference between a true Conception and a Mole; and the Difference holds good three ways: First, in the *Genus*, because a Mole cannot be said to be *Animal*. Secondly, It differs in *Species*, because it hath no *Humane Figure*, and bears not the Character of Man. And Thirdly, it differs in *Individuum*, for it hath no Affinity with the *Part*, either in the whole Body, or any Particle of the same.

There is Variety of Judgments among Authors about the producing Cause of this Effect; some affirming that it is produced by the Woman's Seed going into the Womb without the Man's; (but because we have before prov'd that Women have properly no Seed at all, but only an *ovarium* which is fecundated by the Active Principle of the Man's Seed, this Opinion needs no Confutation,) Others say it is engender'd of the Menstruous Blood; but should this be granted, it wou'd follow that Maids by having their Courses might be subject to the same; which

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never any yet were. The true Cause therefore of the carnous Excreffence which we call a Mole, proceeds both from the Man and from the Woman; from corrupt or barren Seed in the Man, and from the Menstruous Blood in the Woman, both mix'd together in the Cavity of the Womb; and Nature finding herself weak, (yet desirous of maintaining the Perpetuity of her Species) labours to bring forth a vicious Conception rather than none, and not being able to bring forth a living Creature, generates a Piece of Flesh.

Now that this imperfect Conception, may be known to be such, it is discerned by these Signs: The Monthly Courses are suppress'd, the Belly is puffed up, and all waxeth hard, the Breasts swell, and the Appetite is depraved: But you will say, These are Signs of a breeding Woman in a true Conception, and therefore these cannot distinguish a Mole. To this I answer, Tho' thus far they agree, yet are they different in several Respects: For a Mole may be felt to move in the Womb before the third Month, which an Infant cannot; nor is this Motion of the Mole, the Effect of any intelligent Power therein, but only caused by the Faculty of the Womb, and of the Seminal Spirits diffused thro' the Substance of the Mole, for tho' it has no Animal, yet it has a Vegetative Life. But when the Belly is suddenly swell'd where there is a Mole; but in a true Conception the Belly is first retraced, and then riseth gradually: Another Difference is, the Belly being press'd with the Hand, the Mole gives way, and the Hand being taken away, it returns to the Place again; but a Child in the Womb, tho' press'd with the Hand moves not presently, and being removed returns not at all; or at least very slowly. But (to name no more) another very material Difference is, That a Child continues not in the Womb above eleven Months at most: but a Mole continues sometimes four or five Years, sometimes more, and sometimes less, according to its being fasten'd in the Matrix; for sometimes it has so fallen out, that a Mole falls away in four or five Months.

And

and if it remains until the eleventh Month, the Legs are
ble, and the whole Body appears in a wasting Condi-
tion; only the Belly swells bigger and bigger, which is the
reason that some who are so afflicted, think they are Hy-
dropical, tho' it be no such thing; which a Woman may
easily know, if she will but consider that in a Dropsie the
Legs swell and grow big, but in the Case of a Mole, they
consume and wither. This Distemper is an Enemy to
the Conception, and of dangerous Consequence; for a
Woman that breeds a Mole, is every way more inconve-
nient than a Woman that is with Child; and all the
while she keeps it, she lives in Danger of her Life.
The Cure of this Distemper consists chiefly in expelling
as soon as may be; for the longer it is kept, the worse
it is, and this manytimes cannot be effected without Ma-
jor Operation; but that being the last Remedy, all o-
ther Means ought to be used first: amongst which Phle-
botomy ought not to be omitted, for seeing letting of
Blood causeth Abortion, by reason it takes away that
Nourishment which should sustain the Life of the Child,
why may not this vicious Conception be by the same
Means depriv'd of that vegetative Sap by which it lives?
To which end, open the Livor-vein, and then the Sa-
pina on both Feet; fasten Cupping glasses to the Loins
and Sides of the Belly; which done, let the Urinary
parts be first mollified, and then the expulsive Faculty
provok'd to expel the Burden. And to loosen the
Figures of the Mole, Take Mallows with the Roots,
three Handfuls; Pellitory, Cammomile, Violet-leaves, Mel-
lot, Roots of Fennel, Parsly, Mercury, of each two
Handfuls, Fenzgreck and Linseed, of each one Pound;
oil them in Water, and make a Bath thereof, and let
her sit therein up to the Navel: And at her going out of
the Bath, let her Reins and Privities be anointed with
this Unguent; Take Amoniack, Labdani, fresh Butter
of each half an Ounce; sweet Almonds, Cammomile and
Lillies, of each an Ounce; and with Oil of Linseed, make
an Ointment: Or instead of this may be used Unguentum

Agrippe or *Dialthea*: Also take *Ed. Broncha Wafine*, Root of *Arthæ*, Mercury, of each a Handful; Linsed and Bly-meal, of each six Ounces; boil all these with Water and Hony, and make a Plaister. And the Ligaments the Mole being thus loosen'd, let the expulsive Faculty be stirr'd up to expel the Mole; for the effecting which, all these Medicaments are proper, which bring down the Courses. And therefore take *Savine*, *Madder*, *Valerian*, *Hore-hound*, *Sage*, *Hyssop*, *Betrony*, *Pennyroyal*, *Calamint*, *Hypericon*, and with Water make Decoction, and take three Ounces of it, with an Ounce and a half of Syrup of *Feverfew*. But if these Remedies prove not available, then must the Mole be drawn away by Manual Operations, in the manner following: Let the Operator (having plac'd the Woman in a proper Posture as has been directed in Cases of Unnatural Labour) set his Hand into the Womb, and with it draw forth the Mole; but if it be grown so big, that it cannot be drawn away whole, (which is very rare, because it is a soft tender Body, and much more pliable than a Child) let the Operator bring it away by Parts, by using a Crotchet or Knife, if it cannot be done otherwise. And if the Operator finds it joyn'd and fasten'd to the Womb, he must gently separate it with his Fingers Ends, his Nails being pair'd, putting them by little and little between the Mole and the Womb; beginning on that side where it doth not stick so fast; and so pursuing it till it be quite loosen'd, taking great care, if it grows too fast, not to rend or hurt the proper Substance of the Womb; proceeding as in the case of an After-burden, that stays behind in the Womb, when the String is broken off: But a Mole has never any String fastned to it, nor any Burden from whence it should receive its Nourishment; but does of it self immediately draw it from the Vessels of the Womb. And thus much shall suffice to be said concerning a Mole; which I have shew'd the Cause, the Signs, and the Cure.

§. 2. Of Monsters, and Monstrous Births.

In the former Section I have treated of Moles, which are properly false Conceptions, as I have shewed: and now I am come in this Section, with which I shall conclude this Part, to say something of Monstrous Births; and the Reason thereof.

Monsters are properly deprav'd Conceptions, and are find by the Ancients to be Excursions of Nature; and are always vicious either in Figure, Situation, Magnitude or Number.

They are vicious in Figure, when a Man bears the character of a Beast: They are vicious in Magnitude, when the Parts are not equal; or that one part is too big for the other: And this is a thing very common by reason of some Excreescence. They are vicious in Situation many ways: as if the Ears were on the Face, or the Eyes in the Breast, or on the Legs; as was seen in a Monster born at *Revanna* in *Italy*, in the Year 1570. And lastly, they are vicious in Number, when a Man hath two Heads, four Hands, and two Bodies joyn'd; which was the case of the Monster born at *Zarzara*, in the Year 1540.

As to the Cause of their Generation, it is either Divine or Natural: The Divine Cause proceeds from the permissive Will of the Great Author of our Beings, suffering Parents to bring forth such deform'd Monsters as a punishment for their filthy and corrupt Affection, which let loose unto Wickedness, like brute Beasts that have no Understanding: For which reason the ancient Romans enacted, That those that were Deform'd, shou'd not be admitted into Religious Houses. And *St. Jerome* in his time griev'd to see the Deform'd and Lame offer'd up to God, in Religious Houses: And *Kecherman*, by way of Inference, excludeth all that are Misshapen; because outward Deformity of Body is often a sign of the Pollution of the Heart; as a Curse laid upon the Child, for the Incontinency of the Parents: Yet there are many born deprav'd, which

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ought not to be ascribed to the Infirmary of the Parent. Let us therefore search out the Natural Cause of the Generation, which according to the Ancients, who have divid'd into the Secrets of Nature, is either in the Matter, In the Agent, in the Seed or in the Womb: The Matter may be in fault two Ways; by Defect, or by Excess. By Defect, when the Child hath but one Arm, or one Leg, &c. By Excess, when it hath three Hands, or two Heads. Some Monsters are also begotten by Women's Bestial and Unnatural Coition, &c. The Agent or Womb may be Fault three Ways: First, in the Forming Faculty; which may be too strong, or too weak; by which a deformed Figure is oftentimes produced. Secondly, The Instrument, or Place of Conception, the evil Conformation, or evil Disposition whereof, will cause a Monstrous Birth. And Thirdly, The Imaginative Power at the time of Conception, which is of such force, that it stamps a Character of the thing imagin'd, upon the Child: So that the Children of an Adulteress, by the Mother's Imaginative Power may have the nearest Resemblance to her own Husband, tho' begotten by another Man. And through this Power of the Imaginative Faculty it was, that a Woman at the time of Conception, beholding the Picture of a Black-a-moore, conceiv'd and brought forth a Child resembling an *Æthiopian*. And that this Power of the Imagination was well enough known to the Ancients, is evident by the Example of *Jacob*, the Father of the twelve Tribes of *Israel*, who having agreed with his Father-in-law, to have all the spotted Sheep for the keeping of his Flocks, to increase his Wages, took Hasel-rods, and piled white Straws in them, and laid them before the Sheep, when they came to drink, and then Coupling there together, while they beheld the Rods, conceiv'd and brought forth spotted Young. Nor does the Imagination work on the Child at the time of Conception only, but afterwards also; as was seen in the Example of a worthy Gentlewoman, who being big with Child, and passing by a Butcher killing of Meat, a drop of the Blood spirt on her Face; whereupon

on the presently said, That her Child would have some Blemish on the Face; which proved true; for at the Birth it was found marked with a red Spot.

But besides the Ways already mentioned, Monsters are sometimes produced by other means; to wit, by the undue Coition of a Man with his Wife, when her monthly Flowings are upon her; which being a thing against Nature, no Wonder that it shou'd produce an Unnatural Issue. If therefore a Man's Desire be never so great for Coition, (as sometimes it is, after long Absence) yet if a Woman knows that the Custom of Women is upon her, she ought not to admit of his Embraces, which at that time are both unclean and unnatural; the Issue of those unclean Embraces proving often Monstrous, as a just Punishment for such a turpidious Action. Or if they should not always produce Monstrous Birth, yet are the Children then begotten for the most part dull, heavy and sluggish, and defective in their Understanding, wanting the Vivacity and Liveliness which those Children who are begotten when Women are free from their Courses, are endew'd withal.

There has been something to do among Authors, to know whether those that are born Monsters have reasonable Souls; some affirming, and others denying it; the Result on both sides at last coming to this, That those who, according to the Order of Nature, are descended from our first Parents, by the Coition of Man and Woman, tho' their outward Shape may be Deform'd and Monstrous, have notwithstanding reasonable Souls. But those Monsters that are not begotten by Men, but are the Product of a Woman's unnatural Lust in Copulating with other Creatures, shall perish as the brute Beasts by whom they were begotten, not having a reasonable Soul. The same being also true of Imperfect and Abortive Births.

There are some of Opinion that Monsters may be engender'd by some infernal Spirit; but notwithstanding, *Egidius Facius* pretended to believe it, with respect to a deform'd Monster born at *Cracovia*; and *Hieronymus*

Cardanus writeth of a Maid, which was got with Child by a Devil; she thinking it had been a fair young Man: Yet it looks more like Frenzy than Faith, to believe it; as being contrary both to Reason and Religion: For the Devil being a wicked Spirit, and not capable of having Humane Seed, how is it possible he should beget a Humane Creature? If they say, That the Devil may assume to himself a dead Body, and enliven the Faculties of it, and thereby make it able to generate. I answer, That tho' we suppose this cou'd be done, which I believe not; yet that Body must bear the Image of the Devil; and it borders upon Blasphemy to think the all-wise and good Being wou'd so far give Way to the worst of Spirits, as to suffer him to raise up his Diabolical Off-spring: For in the School of Nature we are taught the contrary, viz. That Like begets Like; whence it follows that a Man cannot be born of a Devil. Yet it cannot be deny'd, but that Devils, transforming themselves into Humane Shapes, may abuse both Men and Women, and with wicked People use Carnal Copulation. But that any such unnatural Conjunction, can bring forth a Humane Creature, is contrary both to Nature and Religion.

*Of Monstrous Births some Instances I'll shew,
Which tho' they frightful seem unto our View,
Yet they by their misshapen Forms may preach,
And unto all may this sound Doctrine teach:
That those who all their Members do enjoy,
And no affrighting Monstrous Forms annoy,
May to their great Creator's Laud declare,
He, not themselves, has made them what they are;
And therefore unto him belongs the Praise,
Whose Works are wonderful, and all his Ways
Will just and righteous in the End appear;
Whate'er short-sighted Mortals censure here.*

Aristotle's Master-Piece.

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The first I shall present, is a most strange, hideous and frightful Monster indeed, representing an hairy Child: It was all over cover'd with Hair like a Beast; but that



which render'd it yet more frightful, was, that its Navel was in the place where his Nose should stand, and his Eyes placed where his Mouth should have been; and its Mouth was in the Chin: It was of the Male kind, and was born in France in the Year 1579, at a Town called Arles in Province; and lived but a few Days, affrighting all that beheld it. It was looked upon as a Fore-runner of those Desolations which soon after happened in that Kingdom, wherein Men were towards each other, more like Beasts, than Humane Creatures.

*Where Children thus are born with hairy Coats,
Heaven's Wrath unto that Kingdom it denotes.*

Near *Elfelling* in *Germany*, In the Year of our Lord 1529, there was a Boy born with one Head and one Body, but having four Ears, four Arms, two Thighs, two



Legs and four Feet: This Birth the Learned, who beheld it, judged to proceed from the Redundance of the Seed; but there not being enough for Twins, Nature form'd what she could, and so made the most of it. This Child lived some Years; but tho' he had four Feet, he knew not how to go; by which we may see the Wisdom of Nature (or rather the God of Nature) in the Formation of the Body of Man.

*Heaven in our first Formation did provide
Two Arms and Legs, and what we have beside,
Renders us monstrous, and mishapen too,
Nor have we any Work for them to do.
Two Arms, two Legs, are all that we can use,
A d to have more, there's no wise Man wou'd chuse.*

In the time of *Henry the Third*, there was a Woman delivered of a Child, having two Heads and four Arms; and the rest was a Twin unto the Navel; and then be-



neath all the rest was single, as appears in the Figure; The Heads were so placed, that they lookt contrary ways, and each Head had two distinct Arms and Hands. They wou'd both laugh, both speak, and both cry: and eat and be Hungred together: Sometimes the one would speak, and the other wou'd keep Silence, and sometimes both speak together. It was of the Female Sex; and tho' it had two Mouths, and eat with both, yet was there but one Fundament to disburden Nature. It lived several Years, but one out-liv'd the other three Years, carrying the dead one (for there was no parting them) until at last the other fainted with the Burden, and more with the Stink of the dead Carcase.

In *Flanders*, between *Antwerp* and *Mackline*, in a Village called *Ubaten*, a Child was born, which had two Heads and four Arms, seeming like two Maids joyned to-



gether ; having two of their Arms lifted up between, and above their Heads ; the Thighs being placed as it were cross one another, according to the Figure : how long they lived, I had no Account of.

*Nature does to us sometimes Monsters shew,
That we by them may our own Merits know :
And thereby Sin's Deformity may see,
Than which there's nothing can more monstrous be.*

The End of the Second Part.

Aristotle's

Aristotle's Master-Piece.

The Third Part.

DISPLAYING

The SECRETS of NATURE,

Relating to

PHYSIOGNOMY;

Either in Man or Woman, not only by Inspection into their Faces and Hands, but by Observation of all other Parts of their Body.

When I first began this Treatise, I intended to have gone no further with *Aristotle's Master-Piece*, than what related to the *Generation of MAN*, but since recollecting how Useful, and withal how Scarce his *Treatise of Physiognomy and Palmistry* was, I thought it wou'd be worth my while to communicate it to the Publick; for the Benefit and Advantage of those who are curious Enquirers into the *Secrets of Nature*: And this I have the rather done, as that which will afford both much Pleasure and more Profit; and therefore it cannot fail but please, for according to the Poet,

*He only 'tis that hits the White,
Who mixes Prophet with Delight.*

What I have to lay down, relating to this Subject, is what neither the Title nor Epistle makes any mention of; but I hope the Reader will not impute it as a Fault, to find himself so agreeably surpriz'd, as to meet with what is both so useful and diverting, unexpectedly.

C H A P. I.

§. 1. *Physiognomy, shewing what it is, and from whence deriv'd.*

PHYsiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because some of the Members are uncompounded, and intire of themselves as the Tongue, the Heart, &c. and some are of a mixt Nature, as the Eye, the Nose, and others, we therefore say, That there are many Signs which agree and live together, which inform a wise Man how to make his Judgment, before he be too rash to deliver it to the World.

Nor is it to be esteem'd a foolish or idle Art, seeing it is deriv'd from the Superiour Bodies: For there is no part of the Face of Man, but what is under the peculiar Influence or Government, not only of the seven Planets, but also of the twelve Signs of the Zodiack; and from each governing Part is the Nature and Inclination of a Man or Woman plainly foretold, if the Person undertaking this Province, or pretending to it, be an Artift: Which that my Reader may hereby attain to, I shall set these things in a clearer Light.

§. 2. *Of the Government of the Face by the Signs and Planets; shewing under which of them each Part of it is.*

THAT this Government of the Face, and the several parts thereof by the Signs and Planets, may be the more obvious to the Reader, I have here inserted the following Figure: By this the Reader may see at the first Glance that the Forehead is govern'd by ♄ Mars, the right Eye is under the Dominion of ☉ Sol., the left Eye is rul'd by the Moon, ☾ or Luna; the right Ear is the Care of Jupiter ♃, the left of Saturn ♄; the ruling of the Nose is claim'd by Venus ♀, (which by the way, is one reason that in all unlawful Vederal Encounters, the Nose

Is so subject to bear the Scars which are gotten in those Wars:) And the nimble *Mercury* ☿, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.



Thus have the Seven Planets divided, the Face among them; but not with so absolute a Sway, but that the Twelve Signs of the Zodiack do also come in for a part: And therefore the Sign ♋ *Cancer* presides in the uppermost part of the Forehead, and ♌ *Leo* attending upon the right Eye-brow, as ♊ *Sagitary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye, and Eye-brow you will find ♒ *Aquarius* and ♊ *Gemini*, and ♈ *Aries* taking care of the left Ear: ♉ *Taurus* rules in the middle of the Forehead, and ♑ *Capricorn* the Chin: ♏ *Scorpio* takes upon him the Protection

of the Nose; in *Virgo* claims the Precedence of the right Cheek, and $\times$ *Pisces* of the left. And thus the Face of Man is canon'd out amongst the Signs and Planets; which being carefully attended to, will sufficiently inform the Artist how to pass a Judgment. For according to the Nature of the Sign or Planet ruling, so also is the Judgment to be of the Part ruled; which all those that have Understanding know easily how to apply.

§. 3. Of the Difference to be made in the Judgment of Physiognomy between Man and Woman, &c.

IN the Judgment that is to be made from Physiognomy, there is a great Difference betwixt a Man and a Woman; the reason is, because in respect of the whole Composition, Man doth more fully comprehend it, than Woman doth, as may evidently appear by the Manner and Method we shall give in the following Sections: wherefore the Judgment which we shall pass in every Chapter, does properly concern a Man, as comprehending the whole Species, and but improperly the Woman, as being but a Part thereof, and included in the Man: And therefore whoever is called to give Judgment on such or such a Face, ought to be wary, and very careful that he observes not only one or two, but all the Lines and Marks that belong to it, Respect being also had unto the Sex: For when we behold a Man whose Face is like unto Woman, and we pass our Judgments upon it, having diligently observ'd it, and not on his Face only, but on other Parts of his Body, as his Hands, &c. In like manner we also behold the Face of a Woman, who in respect of her Flesh and Blood is like unto a Man, and in the Disposition also of the greatest Parts of her Body: But does Physiognomy give the same Judgment on her, as it does of a Man that is like unto her? By no means, but far otherwise, in regard that the Complexion of the Woman is much different from that of a Man, even in those Respects which are said to be common: Now in these common

Respects two Parts are attributed to a Man, and a third Part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rules of Physiognomy, of all and every Part of the Members of the Body; We will begin with the Head, as it hath relation only to Man and Woman, and not to any other Creature, that the Work may be the more obvious to every Reader.

CHAP. II.

Of the Judgment by Physiognomy, drawn from all Parts of the Head and Face.

§ 1. *Of the Hair of the Head, either in Man or Woman.*

HAir that hangs down without curling, if it be of fair Complexion, and thin, and soft withal, signifies a Man to be naturally faint-hearted, of a weak Body, but of a quiet and harmless Disposition. Hair that is big and thick, and short withal, denotes a Man to be of a strong Constitution, secure, bold, deceitful, and for the most part unquiet and vain; lusting after Beauty, and more foolish than wise, though Fortune may favour him. He whose Hair is partly curled and partly hanging down, is commonly a wise Man, or a very Fool, or else as very a Knave as he is a Fool. He whose Hair groweth thick on his Temples, and his Brow, insomuch that one may at the first sight conclude his Brow is hairy, such a Man is by Nature Simple, Vain, Luxurious, Lustful, Credulous, Clownish in his Speech and Conversation, and dull in his Apprehension. He whose Hair not only curls very much, but busheth out and stands an end, if the Hair be of a white, or a yellowish Colour, he is by Nature proud and bold, dull of Apprehension, soon angry, a Lover of Vnery, and given to lying, malicious, and ready to do any Mischief. He whose Hair rises in corners of his Temples, and are gross and rough withal, is a Man highly conceit-
ed.

100 Aristotle's Master-Piece.

ed of himself, inclined to Malice, but cunningly conceals it; very courtly, and a Lover of new Fashions. He who hath much Hair, that is to say, whose Hair is very thick all over his Head, is naturally vain and very luxurious, of a good Digestion, easie of Belief, and slow of Performance, of a weak Memory, and, for the most part, unfortunate. He whose Hair is of a reddish Complexion, is for the most part, if not always, Proud, Deceitful, Detracting, Venemous, and full of Envy. He whose Hair is extraordinary fair, is for the most part a Man fit for all praise-worthy Enterprizes, a Lover of Honours, but much inclin'd to Vain-glory. He whose Hair is very black, is inclin'd more to Good than Evil, laborious, and careful to perform whatsoever is committed to his Care; secret in the carrying on of any Business, and Fortunate. Hair of yellowish Colour, shews a Man to be good condition'd and willing to any thing; fearful, shame-fac'd, and weak of Body, but strong in the Abilities of the Mind, and more apt to remember, than revenge an Injury. He whose Hair is of a brownish Complexion, and curleth not too much nor too little, is a well dispos'd Man, inclin'd to that which is good, a Lover of Peace, Cleanliness, and good Manners. He whose Hair turns Grey, or Hoary in the time of his Youth, is generally given to Women, vain, false, unstable and talkative. Note, That whatever Signification the Hair has in Men, it has the same in Women also.

*Thus does wise Nature make our very Hair,
Shew all the Passions that within us are :
If to the Bittle we are most inclin'd,
Or if we fancy most the Female Kind,
If unto Vertue's Paths our Mind we bend,
Or if to vicious Ways our Footsteps tend ;
A skilful Artist can unfold the same,
And from our Hair a certain Judgment frame ;
But since our Perruigs are come in fashion,
No room is left for such an Observation.*

§. 2. *Judgments by Physiognomy, drawn from the Fore-head.*

THe Forehead that riseth in a Round, signifies a Man liberal, merry, of a good Understanding, and generally inclin'd to Vertue. He whose Forehead is fleshy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclin'd to Suits of Law, contentious, vain, deceitful, and addicted to follow ill Courses. He whose Forehead is very low and little, is of a good Understanding, Magnanimous, but extremely bold and confident, and a great Pretender to Love and Honour. He whose Forehead seems sharp and pointing up in the corners of his Temples, so that the Bone seems to butt forth a little, is a Man naturally vain and fickle, and weak in his Intellectuals. He whose Brow on the Temple is full of Flesh, is a Man of a great Spirit, proud, wrathful, and of a gross Understanding. He whose Brow is full of Wrinkles, and hath as it were a Seam coming down the middle of his Forehead, so that a Man might think he had two Foreheads, is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead, and a little round withal, destitute of Hair, or at least, that has little on it, is bold, malicious, high-spirited, full of Choller, and apt to transgress beyond all Bounds; and yet of a good Wit, and very apprehensive. He whose Forehead is long and high, and butting forth, and whose Face is figur'd almost sharp, or picked towards the Chin, is one reasonably honest, but weak and simple, and of a hard Fortune.

*Who views Men well, may oft their Vices hit ;
For some Mens Crimes are in their Foreheads writ ;
But the resolved Man out-braves his Fate,
And will be Good, altho' Unfortunate.*

§. 2. *Of what Judgment may be given by Physiognomy from the Eye-brows of Man or Woman.*

THose Eye-brows that are much arch'd whether in Man or Woman, and which by a frequent Motion elevate themselves, shew the Person to be proud, high-spirited, vain-glorious, bold and threatening; a Lover of Beauties, and indifferently inclin'd either to Good or Evil. He whose Eye-lids bend downwards when he speaks to another Man, or when he looks upon him, and who has a kind of skulking Look, is, by Nature, a penurious Wretch, close in all his Actions, of very few Words, but full of Malice in his Heart. He whose Eye-brows are thin and have but little Hair upon 'em, is but weak in his Intellectuals, and too credulous, very sincere, sociab'e, and desirous of good Company. He whose Eye brows are folded, and the Hair thick, and bending downwards, is one that's clownish, unlearned, heavy, suspicious, miserable, envious, and one that will cheat and couzen you, if he can, and is only to be kept honest by good looking to. He whose Eye-brows have but short Hair, and of a whitish Colour, is fearful, and very easie of belief, and apt to undertake any thing. Those on the other side, whose Eye-brows are black, and the Hair of 'em but thin, will do nothing without great Consideration, and are bold and confident in the Performance of what they undertake; neither are they apt to believe any thing without reason for so doing.

*Thus we by the Eye-brows Womens Minds may know,
Whether they're white, or black, or quick, or slow:
And whether they'll be cruel, or be kind,
By looking on their Eye-brows, we may find.*

§. 4. *How to judge from the Space between the Eye-brows.*

IF the space between the Eye-brows, be of a more than ordinary distance, it shews the Person to be hard-hearted,

ed, envious, close and cunning; apprehensive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But those Men whose Eye-brows are at a greater distance from each other, are for the most part of a dull Understanding; yet subtle enough in their Dealings, and of an uncommon Boldness, which is often attended with a great Felicity; but that which is most commendable in 'em, is, That they are most sure and constant in their Friendships.

§. 5. *Judgment to be made from the Eyes either of Man or Woman.*

Great and full Eyes either in Man or Woman, shew the Person to be for the most part slothful, bold, envious, a bad Concealer of Secrets, miserable, vain, given to lying, and yet of a bad Memory, slow of Invention, weak in his Intellectuals, and yet very much conceited of that little Stock of Wisdom he thinks himself Master of. He whose Eyes are hallow in his Head, and therefore discerns excellent well at a great distance, is one that is suspicious, malicious, furious, perverse in his Conversation, of an extraordinary Memory, bold, cruel, and false both in Words and Deeds, threatening, vicious, luxurious, proud, envious, and treacherous: But he whose Eyes are as it were starting out of his Head, is a simple foolish Person shameless, very servile, and easily to be perswaded either to Vice or Virtue. He who looks studiously and accurately, with his Eyes, and Eye-lids downwards, is denoted thereby to be of a malicious Nature, very treacherous, false, unfaithful, envious, miserable, impious towards God, and dishonest towards Men. He whose Eyes are small and conveniently round, is bashful and weak, very credulous, liberal to others, and civil in his Conversation. He whose Eyes do look a squar, is thereby denoted to be a deceitful Person, unjust, envious, furious, a great Lyar, and as the Effect of all this, miserable. He who hath a wandering Eye, and which is rolling up and down, is for the most

most part a vain, simple, deceitful Man, lustful, treacherous, and high-minded, an Admirer of the fair Sex; and one easie to be perswaded to Vice or Vertue. He or she whose Eyes are often winking, and which move forward and backward, shews the Person to be luxurious, unfaithful, and treacherous, presumptuous, and hard to believe any thing that is spoken. If a Person has any Greenness mingled in the White of their Eyes, such are commonly silly, and often very false, vain and deceitful, unkind to their Friends, great Concealers of their own Secrets, and very cholerick. They whose Eyes are every way rowling up and down, or they who seldom move their Eyes, and where they do, do as it were draw their Eyes inwardly, and accurately fasten them upon some Object; such are by their Inclinations very malicious, vain-glorious, slothful, unfaithful, envious, false and contentious. They whose Eyes are addicted to be blood-shot, are naturally cholerick, proud, disdainful, cruel, without shame, perfidious, and much inclin'd to Superstition, They who have Eyes like Eyes of Oxen, are Persons of good Nutriment, but of a weak Memory, and dull of Understanding, and silly in their Conversations. But those whose Eyes are neither too little, nor too big, and inclin'd to a Black, do signifie a Man mild, peaceable, honest, witty, and of a good Understanding; and one that, when need requires it, will be serviceable to his Friend.

*Thus from the Eyes we several things may see,
By Nature's Art of Physiognomy,
That no Man scarce can make a Look astray,
But we thereby some secret Symptoms may
Discern of their Intentions, and foresee
Unto what Path their Steps directed be.
And this may teach us Goodness more to prize,
For where One's good, there's twenty otherwise.*

S. 6. Of Judgments drawn from the Nose.

A Long and thin Nose denotes a Man bold, curious, angry, vain, easie to be perswaded, either to Good or evil, weak and credulous. A long Nose, and extended, the tip of it bending downwards, shews the Person to be wise, discreet, secret, and officious, honest and faithful, and one who will not be over-reach'd in bargaining. A Bottle-nose is what denotes a Man to be impetuous in the obtaining his Desire, also vain, false, luxurious, weak, and an uncertain Man, apt to believe, and easie to be perswaded. A Nose broad in the middle, and less towards the end, denotes a vain and talkative Person, a Lyar, and one of a hard Fortune. He who hath a long and great Nose, is an Admirer of the fair Sex, and well accomplish'd for the Wars of *Venus*; but ignorant in the knowledge of any thing that's good, extremely addicted to Vice; assiduous in the obtaining what he desires, and very secret in the prosecution of it; and tho' very ignorant, wou'd fain be thought very knowing. A Nose very sharp on the tip of it, and neither too long, nor too short; too thick, nor too thin, denotes the Person, if a Man, to be of a fretful Disposition, always pining and peevish; and if a Woman, a Seold, contentious, wedded to her own Humours, of a morose and dogged Carriage; and if married, a Plague to her Husband. A Nose very round in the end of it, and having but little Nostrills, shews the Person to be munificent and liberal, true to his trust, but withal very proud, credulous and vain. A Nose very long, and thin at the end of it, and something round withal, is one bold in his Discourse, honest in his Dealings, patient in receiving, and slow in offering Injuries; but yet privately malicious. He whose Nose is naturally more red than any other part of his Face, is thereby denoted to be covetous, impious, luxurious, and an Enemy to Goodness. A Nose that turns up again, and is long and full on the tip of it, shews the Person that has it to be bold, proud,

proud, covetous, envious, luxurious, a Lyar and Deceiv-
 er, vain-glorious, unfortunate and contentious. He
 whose Nose riseth high in the middle, is prudent and po-
 litick, and of great Courage, honourable in his Actions,
 and true to his Word. A big Nose at the end, shews a Per-
 son to be of a peaceable Disposition, industrious and faith-
 ful, and of good Understanding. A very thick Nose
 with wide Nostrils, denotes a Man dull of Apprehension,
 and more inclin'd to Simplicity than Wisdom; and with-
 all contentious, envious, vain-glorious, and a Lyar.

*Thus from the Nose our Physiognomist
 Can smell Mens Inclinations if he list;
 And from its Colour, and its various Make,
 Of Vice and Vertue can a Survey take.*

§. 7. Of Judgment to be made from the Nostrils.

When the Nostrils are close and thin, they denote
 a Man to have but little Testicles, and not very
 desirous of the Enjoyment of Women, but modest in his
 Conversation. But he whose Nostrils are great and wide,
 is usually well hung and lustful; but withal, of an envi-
 ous, bold and treacherous Disposition; and tho' dull of
 Understanding, yet confident enough.

*Thus those who chiefly mind the Brutal Part,
 May learn to chuse a Husband by this Art.*

§. 8. Of Judgment to be made from the Mouth.

A Great and wide Mouth, shews a Man to be bold,
 warlike, shameless and stout, a great Liar, and as
 great a Talker, and Carrier of News, and also a great
 Eater, but as to his Intellectuals, he is very dull, being
 for the most part very simple. A little Mouth shews the
 Person to be of a quiet and pacifick Temper, somewhat
 fearful, but faithful, secret, modest, bountiful, and but
 a little Eater. He whose Mouth smells of a bad Breath,
 is one of a corrupted Liver, or Lungs, is oftentimes vain,

anton, deceitful, of indifferent Intellects, envious, covetous, and a Promise-breaker. He that has a sweet breath is the contrary.

*Thus from the Mouth itself we likewise see
What Signs of Good and Bad may gather'd be.
For let the Wind blow East, West, North or South;
Both good and bad proceeds out of the Mouth.*

9. Judgments drawn from the Lips of a Man or Woman.

THe Lips when they are very big and blabbering, shew a Person to be credulous, foolish, dull and stupid, and apt to be intic'd to any thing. Lips of an indifferent size, denote a Person to be discreet, secret in all things, judicious, and of a good Wit, but somewhat hasty. To have Lips well coloured, and more thin than thick, shews a Person to be good condition'd, and well humour'd in all things, and more easily perswaded to Good than Evil. To have one Lip bigger than another, shews Variety of Fortunes, and denotes the Party to be of a dull, sluggish temper, and but of a very indifferent Understanding, as being much addicted to Folly.

*The Lips they so much doat on for a Kiss,
Oft tell fond Lovers when they do amiss.*

S. 10. Of Judgments drawn from the Teeth.

WHen the Teeth are small, and but weak in performing their Office, and especially if they are short and few, tho' they shew the Party to be of a weak Constitution, yet they denote him to be of an extraordinary Understanding, and not only so, but also of a meek Disposition, honest, faithful, and secret in whatsoever he is trusted with. To have some Teeth longer or shorter than others, denotes a Person to be of a good Apprehension, but bold, disdainful, envious and proud. To have the Teeth very long, and growing sharp towards the end, they are long in chewing, and thin withal, denote the

Per-

Person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious. When the Teeth look very brown or yellowish, whether they be long or short, it shews the Person to be of a suspicious Temper, envious, deceitful, turbulent; to have Teeth strong, and close set together shews the Party to be of long Life, a Desirer of Novelties and things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all things; he loves to hear News, and afterwards repeat it; and is apt to entertain any thing into his Belief. To have Teeth thin and weak, shews a weak and feeble Man, and one of a short Life, and of a weak Apprehension; but chaffar, shamesac'd, tractable, gentle and honest.

*Thus from the Teeth an Artist can portend,
Whether Mens Steps to Vice or Vertue bend.*

§. 11. Judgments drawn from the Tongue.

A Tongue too swift in Speech, shews a Man to be downright foolish, or at best but of a very shallow and vain Wit. A stammering Tongue, or one that stumbles in the Mouth, signifies a Man of a weak Understanding and of a wavering Mind, quickly in a Rage, and soon pacified. A very thick and rough Tongue, denotes a Man to be apprehensive, subtle, and full of Compliments, yet vain and disdainful, treacherous, and prone to Impiety. A Thin Tongue, shews a Man of Wisdom and sound Judgment, very ingenious, and of an affable Disposition, yet something timorous, and too credulous.

*No wonder 'tis, that from Mens Speech we see,
Whether or no they Wise or Foolish be :
But from a silent Tongue our Author tells
The Secret Passions that within Men dwells.*

12. *Judgments to be drawn from the Voice of Men or Women.*

A Great and full Voice, in either Sex, shews them to be of a great Spirit, confident, proud and wilful. A weak and weak Voice, attended with but little breath, shews a Person to be of a good Understanding, a nimble fancy, a little Eater, but weak of Body, and of a timorous Disposition. A loud and shrill Voice, which sounds clear, denotes a Person provident, sagacious, true, and ingenious; but withal capricious, vain-glorious, and too credulous. A strong Voice when a Man sings, denotes him to be of a reasonable strong Constitution, and a good Understanding, neither too penurious, nor too prodigal; so Ingenious, and an Admirer of the fair Sex. A weak and trembling Voice, shews the Owner of it to be envious, suspicious, slow in Business, feeble and fearful. A loud shrill and unpleasant Voice, signifies one bold and va- rant, but quarrelsome and injurious, and altogether wedded to his own Humours, and govern'd by his own Counsels. A rough and hoarse Voice, whether in speaking or singing, declares one to be a dull and heavy Person, of much Guts and little Brains. A full, and yet mild Voice, and pleasing to the Hearer, shews a Person to be of a quiet and peaceable Disposition (which is a great Vertue, and to be found in a Woman) and also very thrifty, and secret; not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the Base) and ending high (the Treble) denotes a Person to be violent, angry, bold, and secure.

*Thus by our Voice, is to an Artist known
Unto what Vertue, or what Vice we're prone;
And he that will of a good Wife make Choice,
May choose her, by observing of her Voice.*

§. 13. Judgment drawn from the Chin.

A Thick and full Chin, abounding with too much Flesh, shews a Man inclin'd to Peace, honest and true to his Trust; but slow in Invention, and easie to be drawn either to Good or Evil. A picked Chin, and reasonably full of Flesh, shews a Person to be of a good Understanding, a high Spirit, and a laudable Conversation. A double Chin shews a peaceable Disposition, but one degree of Apprehension, vain, credulous, a great Supplanter, and secret in all his Actions. A crooked Chin bending upwards, and picked for want of Flesh, is by the Rules of Physiognomy according to Nature, a very bad Man; being proud, impudent, envious, threatening, deceitful, prone to Anger and Treachery, and a great Thief.

*Thus from the Forehead to the Chin we've shown
How Mankind's Inclinations may be known;
From whence th' observing Reader needs must find
We're more to Evil than to Good inclin'd.*

§. 14. Judgment to be made from the Beard.

Young Men have usually Hair begins to down upon their Chins at fifteen Years of Age, and sometimes sooner: These Hairs proceed from the Superfluity of Meats, the Fume whereof ascends to their Chin and Cheek like Smoak to the Funnel of a Chimney; and because cannot find any open Passage, by which it may ascend higher, it vents it-self forth in the Hairs; which are call'd the Hair of the Beard. There are very few, or almost no Women at all that have Hairs on their Cheek and the Reason is, those Humours which cause Hair grow on the Cheeks of a Man, are by Women evacuated by their Monthly Courses; which they have more or less according to the Heat or Coldness of their Constitution and the Age and Motion of the Moon: Of which we have spoken at large in the first Part of this Book. Yet some

times Women of a hot Constitution have Hair to be seen on their Cheeks, but more commonly on their Lips, or near unto their Mouths, where the Heat most aboundeth. And where this happens, such Women are much addicted to the Company of Men; and are of a strong and manly Constitution. And a Woman who hath but little Hair on her Cheeks, or about her Mouth or Lips, is of a good Complexion, weak of Constitution, shamefac'd, mild, and obedient; whereas a Woman of a more hot Complexion, is quite otherwise. But in a Man, a Beard well composed, and thick of Hair, signifies a Man of good Nature, honest, loving, sociable, and full of Humanity. But on the contrary, he that has but little Beard, is for the most part naturally proud, pining, peevish, and unsociable. They who have no Beards, have always a shrill and strange kind of squeaking Voices, and are of a weak Constitution; which is apparent in the case of Eunuchs, who after they are depriv'd of their Virility, are transform'd from the Nature of Men, into the Condition of Women.

*Of Mens and Womens Beards, I might say more,
But Prudence bids me that Discourse give o'er.*

§. 15. *Of the Judgments drawn from the Ears.*

Great and thick Ears are a certain Sign of a foolish Person, of a bad Memory, and worse Understanding. But small and thin Ears shew a Person to be of a good Wit and Understanding, grave, secret, thrifty, modest, resolute, of a good Memory, and one willing to serve his friend. He whose Ears are longer and broader than ordinary, is thereby signified to be a bold Man, uncivil, vain, foolish, serviceable to another more than himself, and a Man of small Industry, but of great Stomack.

*Who his just Praise unwillingly does hear,
Shows a good Life, as well as a good Ear.*

§. 16. *Judgments drawn from the Face either of Man or Woman.*

A Face apt to sweat on every Motion, shews the Person to be of a hot Constitution, vain and luxurious of a good Stomach, but of a bad Understanding, and a worse Conversation. A very fleshy Face, shews the Person to be of a fearful Disposition, but a merry Heart, and withal bountiful and discreet, easie to be intreated, and apt to believe every thing. A lean Face, by the Rules of Physiognomy, denotes the Person to be of a good Understanding, but somewhat capricious, and disdainful in his Conversation. A little and round Face shews a Person to be simple, very fearful, of a bad Memory, and a clownish Disposition. A plump Face and full of Carbuncles, shews a Man to be a great Drinker of Wine, vain, daring, and soon intoxicated. A Face red, or high coloured, shews a Man to be much inclin'd to Choller, and one that will be soon angry, and not easily pacified. A long and lean Face shews a Man to be bold both in Speech and Action, but withal foolish, quarrelsome, proud, injurious, and deceitful. A Face every way of a due Proportion, denotes an ingenious Person, one fit for any thing; and very much inclin'd to what is good. One of a broad, full, fat Face is by the Rules of Physiognomy of a dull, lumpish, heavy Constitution, and one that for one Vertue has three Vices. A plain flat Face without any rising, shews a Person to be very wise, lovely, and conrly in his Carriage, faithful to his Friend, and patient in Adversity. A Face, sinking down a little, with Creases in it, inclining to Leanness, denotes a Person to be very laborious but envious, deceitful, false, quarrelsome, vain, and silly, and of a dull and clownish Behaviour. A Face of a handsome Proportion and more inclining to Fat than to Lean, shews a Person just in his Actions, true to his Word, civil and respectful in his Behaviour, of an indifferent Understanding and of an extraordinary Memory. A crooked Face, long and lean

lean denotes a Mind endu'd with as bad Qualities, as the Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows toward the Chin shews a Man simple, and foolish in managing his Affairs, vain in his Discourse, envious in his Nature, deceitful, quarrellsome, and rude in his Conversation. A Face well colour'd, full of good Features, and of an exact Symmetry and just Proportion in all its Parts, by which it is delightful to look upon, is commonly the Index of a fairer Mind; and shews a Person to be well dispos'd; but withal, declares that Vertue is not so impreguably seated there, but that by strong Temptations (especially of the fair Sex) it may be supplanted, and overcome by Vice. A pale Complexion shews the Person not only to be sickly, but very malicious, treacherous, false, proud, presumptuous, and extremely unfaithful. A Face well colour'd, shews the Person to be of a Praise-worthy Disposition, and a sound Complexion; easie of Belief, and respective to his Friend; ready to do any Man a Courttesie; and very easie to be drawn to any thing.

*Thus Physiognomy reads in each Face,
What Vice or Vertue we're most prone t' embrace;
For in a Man's Face there hardly is a Line,
But of some inward Passion is a Sign.
And he that reads this Section o're, may find
The fairest Face has still the cleanest Mind.*

17. Of Judgments drawn from the Head in general, either of Man or Woman.

A Great Head, and round withal, denotes a Person to be secret, and of great Application in carrying on Business, and also Ingenious, and of a large imaginative Faculty and Invention; and likewise laborious, constant and honest. The Head whose Gullet stands forth, and declines towards the Earth, signifies a Person thrifty, wise, peaceable, secret, of a retir'd Temper, and constant in the Management of his Affairs. A long Head and Face,

and great withal, denotes a vain, foolish and idle Person, a News-carrier, credulous, and very envious. To have one's Head always shaking, and moving from one side to another, denotes a shallow weak Person, unstable in all his Actions, given to Lying, a great Deceiver, a great Talker, and prodigal in his Fortunes. A big Head and broad Face, shews a Person to be very courageous, a great Hunter after Women, very suspicious, bold and shameless. He who hath a very big Head, but not so proportionable as it ought to the Body; yet if he hath a short Neck and crooked Gullet, is generally a Man of a shrewd Apprehension, wise, secret, ingenious, of a sound Judgment, faithful, true, and courteous to all. He who hath a little Head, and a long slender Throat, is (for the most part) a Man very weak, yet apt to learn, but unfortunate in his Actions. But so much shall suffice with respect to Judgments from the Head and Face.

C H A P. III.

Of Judgments drawn from several other Parts of Man's Body, &c.

IN the Body of Man, the Head and Face are the principal, that being the Index that Heaven has laid open to every one's View to make a Judgment therefrom, and therefore I have been the larger in my Judgment from the several Parts thereof: But as to other Parts, shall be much more brief, as not being so obvious to the Eyes of Men. Yet I shall proceed in Order.

The *Throat*, if it be white, whether fat or lean, shews a Man to be vain glorious, timorous, wanton, and very much subject to Choler. If the Throat be so thin and lean, that the Veins appear, it shews a Man to be weak, slow, and of a dull and heavy Constitution.

A long Neck, shews one to have long and slender Feet, and that the Person is stiff and inflexible either to Good

or Evil. A short Neck shews one to be witty and ingenious, but deceitful and inconstant; well skilled in the Use of Arms, and yet cares not to use them, but is a great Lover and Admirer of Peace and Quietness.

A lean *Shoulder-bone*, signifies a Man to be weak, timorous, peaceable, not laborious, and yet fit for any Employment. He whose *Shoulder-bones* are of a great bigness, is commonly by the Rules of Physiognomy a strong Man, faithful but unfortunate; somewhat dull of Understanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whose *Shoulder-bones* seem to be smooth, is by the Rule of Nature, modest in his Looks, and temperate in all his Actions, both at Bed and Board. He whose *Shoulder-bone* bends, and is crooked inwardly, is commonly a dull Person, and withal deceitful.

Long *Arms*, and which hanging down, do touch the Knees, tho' such Arms are rarely seen, denotes a Man liberal, but withal vain-glorious, proud, and confident. He whose Arms are very short, in respect of the Stature of his Body, is thereby signify'd to be a Man of a high and gallant Spirit, of a graceful Temper, bold, and warlike. He whose Arms are heavy, and full of Bones, Sinews and Flesh, is a Man of reasonable Strength, a great Desirer of Novelties, and Beauties, and one that is very credulous, and apt to believe every thing. He whose Arms are very hairy, whether they be lean or fat, is for the most part a luxurious Person, weak in Body and Mind; very suspicious, and malicious withal. He whose Arms have no Hair on them at all, is of a weak Judgment, very angry, vain, wanton, credulous, easily deceiv'd himself, and yet a great Deceiver of others: No Fighter, and very apt to betray his dearest Friends.

C H A P. IV.

Of Palmistry, shewing the various Judgments drawn from the Hand.

BEing engaged in this *Third Part* to shew what Judgments may be drawn according to Physiognomy, from the several Parts of the Body, and coming in Order to speak of the Hands, it has put me under a Necessity of saying something about Palmistry, which is a Judgment made of the Conditions, Inclinations, and Fortunes of Men and Women, from the various Lines and Characters which Nature has imprinted in the Hand, which are almost as various as the Hands that have 'em. And to render what I shall say the more plain, I will in the first place present the Scheme or Figure of a Hand, and explain the various Lines therein.

By this Figure the Reader will see that one of the Lines, and which indeed is reckoned the Principal, is called the



Line of Life; this Line incloses the Thumb, separating it from the Hollow of the Hand. The next to it, which is called the Natural Line, take its beginning from the rising of the Fore-finger, near the Line of Life, and reaches to the Table Line, and generally makes a Triangle thus: $\triangle$. The Table Line, commonly called the Line of Fortune, begins under the little Finger, and ends near the middle Finger. The Girdle of Venus, which is another Line

Line so-called, begins near the Joint of the little Finger, and ends between the fore Finger and the middle Finger. The Line of Death is that which plainly appears in a Counter Line to that of Life; and is by some called the Sister-Line, ending usually as the other ends: For when the Line of Life is ended, Death comes, and it can go no further. There are also Lines in the fleshy Parts, as in the Ball of the Thumb, which is called the Mount of Venus; under each of the Fingers are also Mounts, which are each one govern'd by a several Planet; and the hollow of the Hand is called the Plain of Mars: Thus,

*The Thumb we to Dame Venus Rule commit,
Jove the fore Finger rules, as he thinks fit:
Old Saturn does the middle Finger guide,
And o're the Ring-finger Sol does still preside:
The out-side Brawn pale Cynthia does direct,
And into the Hollow Mars does most inspect:
The little Finger does to Merc'ry fall,
Which is the nimblest Planet of 'em all.*

I now proceed to give Judgment from these several Lines: And in the first place take notice that in Palmistry the left Hand is chiefly to be regarded; because therein the Lines are most visible, and have the strictest Communication with the Heart and Brains. Now having premised this, in the next place, observe the Line of Life, and if it be fair, extended to its full Length, and not broken with an Intermixture of Cross-Lines, it shews long Life and Health; and it is the same if a double Line of Life appears, as there sometimes does. When the Stars appears in this Line, it is a Significator of great Losses and Calamities: If on it there be the Figure of two O's or a T, it threatens the Person with Blindness: If it wraps it self about the Table Line, then does it promise Wealth and Honour to be attain'd by Prudence and Industry: If the Line be cut or jagged at the upper end, it denotes much Sickness. If this Line be cut by any Lines coming from the Mount of Venus, it declares the Person to be Unfortunate in Love, and Business also, and threatens him with

sad-

Sudden Death, a Cross between the Line of Life and the Table Line, shews the Person to be very liberal and charitable, and of a noble Spirit. Let us now see the Significations of the Table Line :

The *Table Line*, when broad, and of a lovely Colour, shews a healthful Constitution, and a quiet and contented Mind; and of a courageous Spirit : But if it have Crosses towards the little Finger, it threatens the Party with much Affliction by Sicknes : If the Line be double, or divided into three parts, in any of the Extremities, it shews the Person to be of a generous Temper, and of a good Fortune to support it : But if this Line be forked at the end, it threatens the Person shall suffer by Jealousies, Fears and Doubts, and with the Loss of Riches got by Deceit : If three Points, such as these ... are found in it, they denote the Person prudent and liberal, a Lover of Learning, and of a good Temper : If it spreads it self towards the fore and middle Finger, and ends blunt, it denotes Preferment. Let us now see what is signify'd by

The *Middle Line* : This Line has in it oftentimes (for there is scarce one Hand in which it varies not) divers very significant Characters : Many small Lines, between this and the Table Line, threaten the Party with Sicknes, but also give him hopes of Recovery. A half Cross branching into this Line, declares the Person shall have Honour, Riches, and good Success in all his Undertakings : A half Moon denotes cold and watry Distempers; but a Sun or Star upon this Line, promises Prosperity and Riches : This Line double in a Woman, shews she will have several Husbands, but without any Children by them.

The *Line of Venus*, if it happens to be cut or divided near the fore Finger, threatens Ruine to the Party, and that it shall befall him by means of lascivious Women, and bad Company : Two Crosses upon this Line, one being on the fore Finger, and the other bending toward the little Finger, shews the Party to be weak, and inclin'd to Modesty and Vertue ; Indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usually chuse them by this Standard.

The

The *Liver Line*, If it be stright, and cross'd by other Lines, shew the Person to be of a sound Judgment, and a piercing Understanding: But if it be winding, crooked, and bending outward, it shews Deceit and Flattery, and that the Person is not to be trusted. If it makes a Triangle $\triangle$ or Quadrangle $\square$, it shews the Person to be of noble Descent, and ambitious of Honour and Promotion. If it happens that this Line and the middle Line begin near each other, it denotes the Person to be weak in his Judgment, if a Man; but if a Woman, Danger by hard Labour.

The *Plain of Mars*, being in the hollow of the Hand, most of the Lines pass through it, which render it very significant: This Plain being hollow, and the Lines being crooked and distorted, threaten the Party to fall by his Enemies. When the Lines beginning at the Wrist, are long within the Plain, reaching the Brawn of the Hand, they shew the Person to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses be in the middle of the Plain, it shews the Party shall obtain Honour by Martial Exploits; but if it be a Woman, that she shall have several Husbands, and easie Labour with her Children.

The *Line of Death*, is fatal, when any Crosses or broken Lines appear in it; for they threaten the Person with Sicknes and a short Life. A clouded Moon appearing therein, threatens a Child bed Woman with Death. A bloody Spot in the Line, denotes a violent Death. A Star like a Comet, threatens Ruin by War, and Death by Pestilence. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed and broken, the contrary.

Thus much with respect to the several Lines in the Hands. Now as to the Judgment to be made from the Hand it self: If the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover

of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his Anger. He whose Hands are full of Hairs, and those Hairs thick, and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull Understanding and Disposition, and more foolish than wise. He whose Hands and Fingers do bend upwards is commonly a Man liberal, serviceable, a Keeper of Secrecy, and apt, to his Power (for he is seldom fortunate) to do any Man a Courtesie. He whose Hands is stiff, and will not bend at the upper Joynts near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments in Physiognomy concerning the Hands.

*Thus be that Nature rightly understands,
May from each Line imprinted in his Hands,
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go:
His secret Inclinations he may see,
And to what Vice he shall addicted be;
To th' End that when he looks into his Hand,
He may upon his Guard the better stand;
And turn his wand'ring Steps another way,
Whene'er he finds he does from Vertue stray.*

C H A P. V.

Judgments according to Physiognomy drawn from the several Parts of the Body, from the Hands to the Feet.

A Large and full Breast shews a Man valiant and courageous, but withal proud, and hard to deal withal; quickly angry, and very apprehensive of an Injury. He whose Breast is narrow, and which riseth a little in the mid-

middle of it, is by the best Rules of Physiognomy of a clear Spirit, of great Understanding, good in Counsel, very faithful, clean both in Mind and Body; yet as an Alloy to all this, he is soon angry, and inclin'd long to keep it. He whose Breast is something hairy, is very luxurious, and serviceable to another. He who has no Hairs upon his Breast, is a Man weak by Nature, of a slender Capacity, and very timorous, but of a laudable Life and Conversation, inclin'd to Peace, and much retir'd to himself.

The Back or the Chin Bone, if the Flesh be any thing hairy and lean, and higher than any other part that is be- hind, signifies a Man shameless, beastly, and withal malicious. He whose Back is large, big, and fat, is thereby denoted to be a strong and stout Man, but of a heavy Disposition; vain, slow, and full of Deceit.

A Man who has a great punch, or Belly stretching out, is one that by the Rules of Physiognomy, is apt to have a good Opinion of himself, a great Eater, and a greater Drinker, slow in undertaking, and slower in prosecuting what he undertakes; yet very magnanimous, and indifferent honest. He whose Belly is but little, is for the most part a laborious Man, constant in his Undertakings, sagacious, of a good Understanding and sound Judgment. He whose Belly is very hairy, that is to say from the Navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty, a Lover of Learning and Eloquence, and speaks well himself, noble in his Resolutions, but not very fortunate.

He whose whole *Flesh* is soft over all the Body, is weak, listless, and fearful upon little or no Occasion, of a good Understanding and an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adversity than Prosperity. He whose Flesh is rough and hard, is a Man of strong Constitution, and very bold, but vain, proud, and of a cruel Temper. A Person whose Skin is smooth, fat, and white, is a Person curious, vain-glorious, timorous, shame-fac'd, malicious, false, and too wise to believe all he hears.

Thick Ribs, and fleshy, signifie one of a strong Constitution, but slow, dull, heavy, and foolish. One whose *Ribs* are thin and hallow, and destitute of much Flesh, is for the most part of a weak Constitution, not made to endure Labour, apprehensive, honest and conscientious.

A *Thigh* full of Hair, and the Hair inclin'd to curl, signifies one lusty, licentious, fit for Copulation: *Thighs* with but little Hair, and those soft and slender, shews the Person to be reasonably Chaste, and one that has no great Desire to Venereal Pleasures, and who will have but few Children.

Hips that are fleshy, denote the Person to be bold, strong and prodigal: And this appears not only in human Kind, but several Fowl who are fleshy in those parts, as the Cock the Hawk and others. But on the contrary, *Hips* thin and lean, signifies the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and far, do signifie a Man to be liberal, but very fearful, vain, and not able to indure any great labour: But he whose *Knees* are lean, and the Bones thereof do easily appear, is strong, bold, industrious, not apt to be tyr'd, a good Footman, and one that delights to travel.

The *Leggs* of both Men and Women have a fleshy Substance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have observ'd) in lieu of those long Tails which most other Createres have pendant behind: Now a great Calf, and he whose Legs are of a great Bone, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclin'd to Procreation, and for the most part fortunate in his Undertakings. Little Legs, and but little Hair on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed nor Board. He whose Legs do much abound with Hair, shews he has great store of Hair in another place, and that he is lustful and luxurious, strong but instable in his Resolutions, and abounding with ill Humours.

The

The *Foynts of the Foot*, if they be broad and thick, and stand out withal, signifie the Person to be shamed, fearful, weak, and not apt to endure Hardship, or much Labour; but withal very faithful, apprehensive of any thing, and kind to his Friend. He or she, the Nails of whose Feet are crooked like Falcons, is a Person of a malicious, greedy, and ravenous Disposition; but those whose Nails of their Feet are of a competent length and thickness, and a little reddish withal, are by Nature bold, strong, and high-spirited.

The *Feet* of either Man or Woman, if broad and thick with Flesh, and long in Figure, especially if the Skin feels hard, is by Nature of a strong Constitution, and a gross Nutriment, but of a weak Intellect, which renders their Undertakings vain: But Feet that are thin and lean, and of a soft Skin, shew the Person to be but weak of Body, but of a strong Understanding, and of an excellent Wit.

The *Nail* of a Foot belongs to a Man or Woman, but Talons or Claws are proper only to Birds and Beasts: And even Nails in Men and Women, are not without their Signification in Physiognomy: For Nails that are long, thin, and of a good Colour, do shew either Man or Woman to be of a good Condition, and of a good and sound Disposition of Body: Besides, where the Nails are thus long and thin, it shews that the Mother of that Person fed on Things of a good Nourishment, and of no Meats that were over-salted, or unseasoned. Those whose Nails are white, with some mixture of redness, are healthful Persons; and those whose Nails are gross, and of another Colour, are for the most part sickly and weak.

The *Heels*, when little and lean, shew a Person apt to entertain Fear, upon any light Occasion; and also Weakness and Simplicity. When the Heels are full, that is to say, great and thick, it is a sign the Person is bold, strong and courageous, and apt to endure Labour.

The *Soles of the Feet* do administer too plain and evident Signs whereby the Dispositions and Constitutions of Men

Men and Women may be known, as do the Palmes of their Hands; being as full of various Lines, by which Lines all the Fortunes, or the Misfortunes, of Man or Woman may be known, and Manners and Inclinations, made plainly to appear. But this in general we may take Notice of, That many long Lines and Strokes, do presage many Afflictions, and a very troublesome Life, attended with much Grief and Toil, Care, Poverty, and Misery; but short Lines if they are thick and full of cross Lines, are yet worse in every degree. Those, the Skin of whose Soles is very thick and gross, are for the most part able, strong, and venturous: Whereas on the contrary, those the Skin of whose Soles of their Feet is thin, are generally weak and timorous.

I shall now, before I conclude (having given an Account of what Judgments may be made by observing the several Parts of the Body, from the Crown of the Head to the Soles of the Feet) give an Account of what Judgments may be drawn by the Rules of Physiognomy from things Extraneous to the Body; among which I reckon those Excesses which are found upon many; and which indeed to them are parts of the Body, but are so far from being necessary parts, that they are the Deformity and Burden of it; and afterwards say something of those Habits of the Body by which Persons distinguish themselves.

1. Of Crooked and Deformed Persons.

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body either of Man or Woman, signifies the person to be extremely parsimonious and ingenious, and of great Understanding, but very covetous, and scraping after the things of the World; attended also with a very bad Memory, being also very deceitful and malicious: They are seldom in a Medium, but very Vertuous, or extremely Vicious. But if the person deformed hath an Excess on the Breast instead of the Back, he is for the most part of a double Heart, and very mischievous.

2. Of

2. *Of the divers manners of Going, and particular Postures both of Man and Woman.*

HE or she that goes slowly, making great steps as they go, are generally persons of bad Memory, and dull of Apprehension, given to loytering, and not apt to believe what is told them. He who goes a pace, and makes short steps, is for the most part quick in all his Undertakings, swift in his Imagination, and nimble in the disposing of his Affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a greedy fordid Nature, subtil, malicious, and wise to do Evil.

3. *Of the common Gate and Motion either in Man or Woman.*

EVery Man hath a kind of a certain Gate and Motion to himself, and so in manner hath every Woman: For a Man to be shaking his Head, or using any light Motion with his Hands or Feet when he shou'd be retir'd: This Man, whether he stands, or sits, or speaks, is always accompany'd with an extravagant Motion, unnecessary, superfluous, unhandsome. Now this Man by the Rules of Nature and Physiognomy, is a Man vain, unwise, unchaste, a Detractor, unstable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most part wise and well-bred, and fit for any Employment, ingenious and apprehensive, frugal, faithful, and industrious in Business. He whose Posture is forward and back, or-as it were whisking up and down, and mimical, is thereby denoted to be a vain silly Person; of a heavy and dull Wit, and very malicious. He whose Motion is lame and limping, or any otherwise imperfect, or that counterfeits an Imperfection, is denoted to be envious, covetous, malicious, false, and detracting.

4. *Judgments drawn from the Stature of a Man.*

Phyfiognomy draws feveral Judgments alfo from the Stature of Man; which take as followeth: If a Man be upright and ftraight, and inclin'd rather to leannefs than fat, it fhews him to be bold, cruel, proud, clamorous, hard to pleafe, and harder to be reconcil'd when displeas'd; very frugal, deceitful, and in many things malicious. To be of a tall Stature, and corpulent with it, denotes him to be not only handsome, but valiant alfo; but of no extraordinary Understanding; and which is worft of all, ungrateful and trappanning. He who is extremely tall, and very lean and thin, is a plodding projecting Man, that designs no Good himfelf, and fufpects every one to be as bad as himfelf; importunate to obtain what he defires, and extremely wedded to his own Humours. He who is thick and fhort, is vain, envious, fufpicious, and very fhallow of Apprehenfion; eafie of Belief, but very long before he will forget an Injury. He who is lean and fhort, but upright withal, is by the Rules of Phyfiognomy, wife and ingenious, bold and confident; of a good Understanding, but of a deceitful Heart. He who ftoops as he goes, not fo much by Age as Cuftom, is very laborious, a Retainer of Secrets, but very incredulous, and not eafie to believe every vain Report he hears. He that goes with his Belly ftretching forth, is fociable, merry, and eafily to be perfwaded.

5. *General Observations worthy of Note.*

When you find a red Man to be faithful, a tall Man to be wife, a fat Man to be fwift of Foot, a lean Man to be a Fool, a handsome Man not to be proud, a poor Man not to be envious, a whitely Man to be wife, one that talks in the Noife to fpeak without inuffling, a Knave to be no Lyar, an upright Man not to be bold and heavy to his own lofs, one that drawls when he fpeaks, not

to be crafty and circumventing, a Man of hot Constitution, and full of Hair on his Breast and Body, not to be lustful; one that winks on another with his Eyes, not to be false and deceitful; one that knows how to shuffle his Cards, to be ignorant how to deal them; a rich Man to be prodigal, a Sailor and Hangman to be pitiful, a poor Man to build Churches, a Higgler not to be a Lyar, and Praiser of his Ware, a Buyer not to find fault with, and undervalue that he'd willingly buy; a Quack Doctor to have a good Conscience, both to God and Man; a Bailiff, or Catchpole not to be a merciless Villain, an Hostess not to over-reckon you, and an Uferer to be charitable; then say you have found a Prodigy, or Men acting contrary to the common Course of their Natures.

C H A P. VI.

Of the Power of the Celestial Bodies over Men and Women.

HAVING spoken thus largely of Physiognomy, and the Judgments given thereby concerning the Dispositions and Inclinations of Men and Women, drawn by the said Art from every Part (yea even from the Exercises) of the Bodies of Men and Women; it will be convenient here to shew how all these things come to pass: And how it is that the secret Inclinations and future Fates of Men and Women may be known from the Consideration of the several Parts of their Bodies. This ariseth from the Power and Dominion of Superior Powers over Bodies Inferior: By Superior Powers I understand the twelve Signs of the Zodiack, whose Signs, Characters, and Signification, are these that follow:

1. *Aries*, ♈; A Ram; who governs the Head and Face.
2. *Taurus*, ♉, A Bull; who governs the Neck.
3. *Gemini*, ♊, the Twins; who govern the Hands and Arms.
4. *Cancer*, ♋, A Crab; who governs the Breast and Stomach.

5. *Leo*,

128 Aristotle's Master-Piece.

5. Leo , ♌ , A Lion, who governs the Back and Heart.

6. m , *Virgo*, A Virgin, who governs the Belly and Bowels.

7. ♎ , *Libra*, A pair of Ballances; which governs the Reins and Loyns.

8. m , *Scorpio*, A Scorpion, he governs the Secret Parts.

9. ♐ , *Sagitary*, A Centaur, with Bow and Arrows; he who governs the Thighs.

10. ♑ , *Capricorn*, A Goat, he governs the Knees.

11. ♒ , *Aquarius*, A young Man pouring out a Cup of Water, he governs the Legs.

12. ♓ , *Pisces*, A Fish, he governs the Feet.



All which are exactly represented to the Eye by this Figure:

It is here farthermore necessary to let the Reader know that the Antients have divided the Celestial Spheres into twelve Parts, according to the Number of these Signs, which are termed Houses; and have placed the twelve Signs in the twelve Houses: As in the first House *Aries*, in the second *Taurus*, in the third *Gemini*, &c. And besides their assigning the twelve Signs to the twelve Houses, they allotted to each House its proper Business.

To the first House they give the Signification of Life;
The second has the Signification of Wealth, Substance, or Riches;

The third the Mansion of Brethren;

The fourth the House of Parentage;

The fifth is the House of Children;

The sixth is the House of Sicknes or Diseases;

The seventh is the House of Wedlock, and also of Enemies, because oftentimes a Wife or Husband proves the worst Enemy;

The eighth is the House of Death;

The ninth is the House of Religion;

The tenth is the Significator of Honour;

The eleventh of Friendship;

The twelfth is the House of Affliction and Woe.

All which are comprehended in the following Verses:

The first House shows Life, the second Wealth doth give;

The third how Brethren, fourth how Parents live;

Issue the fifth, the sixth Diseases bring;

The seventh Wedlock, and the eighth Death's Sting;

The ninth Religion, the tenth Honour shows;

Friendship the eleventh, and the twelfth our Woes.

Now, Astrologically speaking, a House is a certain Space in the Heaven or Firmament, divided by a certain Degree, by which the Planets have their Motion; and in which they have their Residence; and are situate. And these Houses are divided by thirty Degrees, for every Sign has so many Degrees. And these Signs or Houses are called the Houses of such and such Planets, as make their Residence therein, and are said to delight in them, and as they

they are posited in such and such Houses, are said to be either Dignified, or Debilitated. For tho' the Planets in their several Revolutions go through all the Houses, yet there are some House which they are more properly said to delight in : As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*, *Taurus* and *Libra* of *Venus*, *Gemini* and *Virgo* of *Mercury*, *Sagatarium* and *Pisces* are the Houses of *Jupiter*, *Capricorn* and *Aquarius* are the Houses of *Saturn* ; *Leo* is the House of the Sun, and *Cancer* is the House of the Moon.

Now to sum up all, and shew how this concerns Physiognomy, it is thus : As the Body of Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, so according to the particular Influences of each Sign and Planet, so governing, is the Disposition, Inclination and Nature of the Person governed : For as such and such Marks and Tokens do shew a Person to be born under such a Planet, so according to the Nature, Power and Influences of the Planet, is the Judgment to be made of that Person. By which the Reader may see that the Judgments drawn from Physiognomy are grounded upon a certain Verity.

The End of Aristotle's Master-Piece

T H E

Family Phyfitian :

Being Choice and Approved REMEDIES
for all the several Distempers incident to
Humane Bodies.

For the Apoplexy.

TAKE Man's Skull prepar'd, powder of the Roots of Male-peony, of each an Ounce and half; Contraverva, bastard Ditany, Angelica, Zedory, of each two Drams: Mix, make a Powder, add thereto two Ounces of Candid Orange and Lemon-peel; beat all together to a powder, whereof you may take half a Dram, or a Dram.

A Powder for the Epilepsie, or Falling-sickness.

Take of Opoponax, crude Antimony, Dragon's Blood, Caster, Peony seeds, of each an equal quantity; make a subtile Powder: The Dose from half a Dram to a Dram, in Black-cherry-water. Before you take it, the Stomach must be cleans'd with some proper Vomit, as that of *Mynsicht's* Emetic, Tartar from four Grains to six: If for Children, Salt of Virriol, from a Scruple to half a Dram.

A Vomit for a Swimming in the Head.

Take Cream of Tartar half a Scruple, Caster 2 Grains, Sulphur of Antimony six Grains: Mix all together for a Vomit, to be taken about four a Clock in the Afternoon. At Night going to Bed 'twill be very proper to take a Dose of the Apoplectic Powder.

For Headach of a long standing.

Take the Juice, or Powder, or Distill'd Water of Hoglice, and continue the Use of it.

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For Spitting of Blood.

Take Conserve of Comfrey, and of Hipps, of each an Ounce and half, Conserve of red Roses, three Ounces, Dragon's Blood a Dram, Species of Hyacinth two Scruples, red Coral a Dram: Mix, and with Syrup of red Poppies make a soft Electuary. Take the quantity of a Walnut, Night and Morning.

A Powder against Vomiting.

Take Crab's Eyes, red Coral, Ivory, of each two Drams; burnt Hart's horn one Dram, Cinamon and red Saunders, of each half a Dram: Make of all a subtle Powder, and take half a Dram as you see Occasion.

For a Looseness.

Take of Venice Treacle and Diascordium, of each half a Dram in warm Ale, Water-gruel, or what you best like, last at Night going to Bed.

For the Bloody-Flux.

First take a Dram of Powder of Rhubarb in a sufficient quantity of Conserve of red Roses, in the morning early: Then at Night take of torrify'd or roasted Rhubarb, half a Dram, Diascordium a Dram and half, Liquid Laudanum cydoniated, a scruple: Mix, and make a Bolus.

For an Inflammation of the Lungs.

Take Carduus-water ten Ounces, Water of red Poppies three Ounces, Syrup of Poppies an Ounce; Pearl prepar'd a Dram: Make a Julep, and take six Spoonfuls every fourth Hour.

Pills very profitable in an Asthma.

Take Gum Armoniac and Bdelium dissolv'd in Vinegar of Squils, of each half an Ounce, powder of the Leaves of Hedge mustard and Savoury, of each half a Dram, Flowers of Sulphur three Drams, and with a sufficient quantity Syrup of sulphur make a Mass of small Pills; take three whereof every Evening.

An Electuary for the Dropsie.

Take choice Rhubarb one Dram, Gum Lac prepar'd two Drams; Xyloaloes, Cinamon, long Birthwort, of each half

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half a Dram; Raisins of the Sun ston'd, Fifticks, of each half an Ounce; the best English Saffron, half a Scruple: With Syrup of Chicory and Rhubarb make an Electuary. Take the quantity of a Nutmeg, or a small Walnut, every Morning fasting.

For a Weakness in Women.

After a gentle Purge or two, take the following Decoction, viz. A quarter of a pound of Lignum Vita, Sassafras half a quarter of a pound, Raisins of the Sun half a pound, Liquorish slic'd, two Ounces: Boil all in six quarts of Water to a Gallon; strain and keep it for Use. Take half a pint first in the Morning, fasting two Hours after; another at four a Clock in the Afternoon; the third last at Night going to Bed.

A Glyster proper in a Pluresie.

Take clean French Barly a handful, Leaves of Mallows Mercury, Violets, of each a handful and a half, twelve, Damas Prunes; boyl all in a sufficient quantity of Water to a pint and half; when strain'd, add an Ounce and half of fresh Cassia and red Sugar, with the Yolk of an Egg. This may be injected every other Day.

An Oyntment for the same.

Take Oyl of Violets, of sweet Almonds, of each an Ounce; with Wax, and a little Saffron, make an Oyntment: Warm it, and bathe it upon the Part affected.

An Oyntment for the Itch.

Take Sulphur Vive in Powder half an Ounce, Oyl of Tartar per Deliquium a sufficient quantity, Oyntment of Roses four Ounces; make a Liniment, to which add a Scruple of Oyl of Rhodium to aromatize it, and rub the Parts affected with it.

For a running Scab.

Take two pound of Tar, incorporate it into a thick Mass with good sifted Ashes: Boyl the Mass in Fountain-water, adding Leaves of Ground ivy, white Hore-hound, Fumitory, Roots of sharp pointed Dock, and of Elecampane, of each four handfuls; make a Bath to be us'd, with care of taking Cold.

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For Worms in Children.

Take Worm-seed half a dram, Flower of Sulphur a dram, Sal-prunella half a dram : Mix, and make a Powder. Give as much as will lye upon a Silver three pence Night and Morning in Grocer's Treacle or Honey. Or for people grown up, you may add a sufficient quantity of Aloes Rosar, and so make them up into Pills, three or four thereof may be taken every Morning.

For the Gripes in Children.

Give a drop or two of the Oil of Anniseeds in a Spoonful of Panada, Milk, or what else you think fit.

For Fevers in Children.

Take Crab's Eyes, a dram, Cream of Tartar half a dram, white Sugar-candy finely powder'd, the weight of both : Mix all very well together, and give as much as will lie upon a Silver three pence, in a Spoonful of Barley-water, or Sack-whey.

An Electuary for the Scurvey.

Take Conserves of Fumitory, Roman Wormwood, Scurvy-grass, of each two Ounces : powder of the Roots of Angelica, Winter's Cinnamon, Arow-root, of each two drams ; powder of Crabs Eyes a dram ; Species Diatrios Santalon, a dram and half ; Salt of Worm wood two drams ; With a sufficient quantity of Syrup of the Juice of Citron-peel, make an Electuary. Take the quantity of a Nutmeg Night and Morning, drinking after it a good Draught of clarified Whey.

For a Heat of Urine.

Take Roots of Mallows a pound, Leaves of Mallows and Marsh-mallows, of each two handfuls ; Boil them in five quarts of Barly-water to a Gallon, strain and sweeten it with Syrup of Marsh-mallows, and drink it as common Drink.

A Broth for melancholy Persons.

Take Chicken-broth wherein are boyl'd the Roots of Butcher's-Broom, Chervil, Polypody, the Leaves of Scopolendrium, Hart's Tongue, and Ceterach : Take a draught every Morning, at five a Clock in the Afternoon, and at Night, dissolving in each Draught, half a dram of Cream of Tartar, and ten Grains of Salt of Wormwood.

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A Purging Broth for an Asthma.

Take Roots of Florentine, Orrice, Elecampane, of each Dram and half; Leaves of Colt's Foot, Hyssop, of each handful; Raisins of the Sun clean'd, Liquorish slic'd, of each two Drams; Figs in number four; choice Sena three Drams; Roots of Polypody of the Oak, and Seeds of Bastard Saffron, of each half an Ounce, Anniseeds a Dram and half; Boyl them with the third or fourth part of an old Cock. Make Broth to be taken in the Morning, at five in the Afternoon, and last at Night, for twelve or fourteen Days successively.

For Spitting of Blood.

Take Conserve of Hipps and Comfrey, of each an Ounce and half; of Red Roses three Ounces; Dragon's Blood. a Dram Red Coral a Dram, Species of Hyacinth two Scruples. With a sufficient quantity of Syrup of red Popples make soft Electuary. Take a dram and half at Night, and early in the Morning, drinking after it a Draught of the following Julep.

Take Frogspawn-water, and Plantain-water, of each three Ounces; Syrup of Red Roses, and Syrap of Coral, of each an Ounce; Dragon's Blood two Scruples: Mix, and take as before directed.

A Decoction for an Inflammation of the Lungs.

Take Shavings of Hart's Horn and Ivory, of each three Drams, Grass-roots three Ounces; Rasins of the Sun ston'd, an Ounce and half; Liquorish two Drams. Boyl them in three pound of Water to two. When strain'd, add Syrup of Violars an Ounce; Salprunela a dram. Take three or four Ounces thrice a Day.

A Diet Drink for the Vertigo, or Swimming of the Head.

Take small Ale, and boil in it the Leaves of Mistletoe of the Apple-tree, Roots of Male-peony, Peony-flowers; then put it into a Vessel of four Gallons, in which hang a Bag with half a pound of Peacock's Dung, and two drams of Cloves bruis'd: Drink it as a common Drink.

A Distill'd Water for a confirm'd Pthific.

Take Leaves of Ground-ivy, five handfuls, Nutmegs slic'd,

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slic'd, in number six, Crumbs of White-bread two pound
Snails, half bryl'd and slic'd, there pound; Milk from the
Cow, eight pound: Distill'd in a common Still. Take of
this three or four times a Day: You may sweeten it with
Sugar of Pearl, or Roses.

A Quieting Night draught when the Cough is violent.

Take of Water of Green Wheat six Ounces, Syrup of Dia-
codium three ounces; Mix, take two or three Spoonfuls going
to Bed, every Night, or every other Night.

For the Dropsie Anasarca.

After due Purgation, take the following Diet-drink, viz
Take Roots of Florentine Oris, Calamus Aramaticus, Ele-
campane, lesser Galangal, of each an Ounce and half; Sha-
vings of Lignum Vita and Sassafras of each four ounces; Bay-
berries and Juniper-berries, of each two ounces; Seeds of
Annisi, Coriander, Caroway, sweet Fennel Dill, of each a
ounce; Cubebs and long Pepper, of each an ounce and half
Nutmegs, Ginger and Cloves, of each half an ounce; Ja-
maica Pepper two ounces; the dry Leaves of Agrimony, Ca-
lamint, Wood-sage, of each a handful; Liquorish three ounces
After you have slic'd and bruis'd them, bryl them in four
Gallons of Spring-water to the half; strain, and bottle it for
common drinking.

A Physical Ale for the same.

Take Shavings of Sassafras three ounces; Roots of the
lesser Galangal an ounce, Carrot seeds and Juniper-berries
of each an ounce and half; white Ashes of Broom clean'd
two pound: Put all into a Bag, and hang it in four Gallons
of new Ale, or Wort; let it stand six or seven Days; then
you may begin to drink of it.

For the Dropsie Ascites.

Take Leaves of Sea-bindweed, and Hedge-hysop
each a Handful; Roots of Dwarf-elder, and Domestic Or-
ris of each an ounce and half; Roots of Asarabacca and
wild Cucumbers, of each two ounces; Roots of lesser Ga-
langal six Drams; Jalop half an ounce, Elaterium three
Drams; Cubebs two Drams: Slice and bruise all, then

add to them three Pound of tartarised Spirit of Wine ; put them in a Sand heat for two Days : Then strain very clear, of which you may take the Quantity of two or three Spoonfuls in a proper Vehicle.

For a Tympany Dropsie.

Take Roots of Chervil, and candyed Eringo-roots, of each an Ounce ; Roots of Butcher's Broom, two Ounces ; Grass-roots three Ounces ; Shavings of Ivory and Hart's-horn, of each two Drams and a half ; Burdock-seeds three Drams : Boyl them in three Pound of Spring-water to two. While the strain'd Liquor is hot, pour it upon the Leaves of Water-cresses and Goose-grass bruised, of each a Handful, adding a Pint of Rhenish Wine : Make a close Infusion for two Hours, then strain out the Liquor again, and add to it three Ounces of Magistral Water of Earth worms, and an Ounce and half of the Syrup of the five Opening-Roots. Make an Apozem, whereof take four Ounces twice a Day.

For a Vomiting.

Take Salt of Wormwood two Drams, Compound Powder of Aron-roots, an Ounce and half ; Sugar of Roses three Drams. Make a Powder, and take a Dram in the Morning, and at five in the Afternoon, in a Draught of Beer boyl'd with Mace and a Crust of Bread.

For a Vomiting, and Looseness.

Take Venice Treacle an Ounce, Powder of Tormentil-roots, Contrayerva, Pearl, and prepar'd Coral, of each a Dram, Conserve of Red Roses vitriolated, two Ounces, with a sufficient Quantity of the Syrup of dry'd Roses, make an Electuary. Take the Quantity of a Walnut, every fourth or fifth Hour, drink after it a Draught of Ale, or Beer, with a Crust of Bread, Mace, or Cinnamon boyl'd in it.

For tough Flegm in the Lungs.

Take Syrup of Maiden hair. Oyl of Sweet-Almonds fresh drawn, of each two Ounces ; Sugar-candy half an Ounce ; Mix all thorowly in a Marble, or Glass-mortar : Take often of this in a Day with a Liqueurish-stick.

Some take a Dram of Olibanum, roasted under the Embers in a hollow Apple, last at Night going to Bed ; and a good Medicine 'tis.

A Preservative from the Gout.

A Distill'd Water for the Diabetes.

For the trembling of the Heart.

Take Filings of Iron half a Pound, the Rinds of twelve Oranges, fresh Strawberries eight Pound; bruise them, and add to them a Gallon of White Wine: Let them digest in a Sand-bath close cover'd for twenty four Hours; afterwards distil in a common Still: Take the Powders in three Ounces of this Water twice a Day, as above directed.

A Distill'd Water for the Jaundice.

For the Pyles External.

Supple the part very well with pure Hog's Lard. This has
cur'd several. For the Internal Pyles.

For the Internal Pyles.

Take a Chafin dish of Charcoal, place it in a Close Stove
stre

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strew Powder of Brimstone upon it, and sit bare over the Fume or Smoke for some time. Probate it.

Some apply Leeches to the Hemorrhoid Vells, but be sure to let them drop off of themselves, lest by pulling the Bodies you leave the Heads behind them, which are venomous: After they are fallen off, rub the part well with Vinegar, and there can come no harm.

For the Chin Cough in Children.

Take Powder of Anniseeds a Dram, Millepeles prepar'd, two Ounces: Nutmeg half a Dram, double refin'd Sugar an Ounce: Mix all together, and pour upon them six Ounces of Hyssop Water, and two Ounces of Magistral Snail water: Put all into a Mortar, and mix them well together with a Pestle, and express the Liquor. Take two or three Spoonfuls twice or thrice a Day.

For the Iliac Passion, or vomiting one's own Durg.

Take Extract of Radix two Scruples, sweet Mercury half a Dram, with Syrup of Buckhorn a sufficient Quantity, make eight Pills: take three of them at Night, and five in the Morning. If these don't give Relief, the Patient must swallow Golden or Leaden Bullets. If these won't do, he must swallow two Pound of Quick-silver, which has been look'd upon as an infallible Remedy. A Pipe of Tobacco blown up the Fundament has perform'd the Cure when all other Means have fail'd.

For the Rhin asthma.

Take Volatile Salt of Harts-horn. Vol. Salt of Amber of each two Drams, Crabs Eyes an Ounce, Cochinele a Scruple: Mix a Powder. Take half a Dram of this three times a Day, or indeed every 4 Hours, keeping your Bed, and sweating upon it.

A Diet Drink for the same.

Take Shavings of Harts horn half a Pound, Shavings of Ivory a quarter of a pound, Sarsaparilla two Ounces, Lignorish three ounces: boyl oyl in a Gallon of running Water, to the half. Strain and drink it as a common Drink.

For a violent Tooth-ach.

If the Tooth be hollow, nothing cures but Drawing; but if occasion'd through a Desfluxion of Rheum upon the Part, first take a gentle Purge, and at Night when you go to Bed, take

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*a Grain or two of London Laudanum, which will thicken the
Gumour, stop the Defluxion, and consequently remove the Pain.*

A Purge proper in this Case.

Take of Gereon's Decoction, six or eight ounces, more or less, according to the Person's Constitution, Syrup of Roses solutive, an ounce and half, Syrup of Buckhorn two Drams: Mix, and make a purging Potion. Take it in the Morning early.

For St. Anthony's Fire.

Bleeding premis'd, Take Frogspawn water, and Plantain-water, of each half a Pint, Sugar of Lead two Drams; Mix and shake the Bottle till the Salt is dissolv'd. Dip a Linnen-cloth in this Water, and bathe the Part affected with it. It cools wonderfully.

For Spots and Pimples on the Skin.

Take Black Soap two Ounces, Sulphur Five in Powder an ounce: Tye them up in a Rag, and hang them in a Pint of Vinegar for the space of nine Days, then gently rub and wash the Part twice a Day; that is, Night and Morning.

For the Black Jaundice.

Take Flowers of Sal Armoniac, half a Dram; Salt of Amber a Scruple; Species Diacarcuma, a Dram; Extract of Geni'an a Dram, Saffron a Scruple; Gum Ammoniac dissolv'd in Vinegar of Squills, what suffices. Make a Mass of small Pills: take three or four Morning and Evening.

For a Cold Palfic.

*Take Species. Diambra, two ounces: Powder of the
Flesh, that is best which is prepar'd at Montpellier, an ounce;
Hearts and Livers of the same, half an ounce: Mix, make a
Powder Take a Dram twice a Day, in six ounces of the Deco-
ction of the Decoction of Eringo-roots preserv'd, Burdock roots
and Seeds, and Sage-leaves.*

For an Ague.

Take the common bitter Drink without the Purgatives, two Quarts; Salt of Wormwood two Ounces; the best English Saſſon a Dram. After you have taken a Vomit, or a convenient Purge, take half a Pint of this three times a Day, viz. in the Morning fasting, three a Clock in the Afternoon, and last at Night.

Pills

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II

Pills for the same.

Take Extract of Gentian an Ounce; Powder of the Jesuits Bark half an Ounce: Salt of Tartar a Dram, with Syrup of Wormwood a sufficient Quantity; Mix, and make small Pills. After a Vomir as before, take four or five of these Pills every Morning Fasting.

For the Cholick.

Take Anniseeds, sweet Fennel-seeds, Coriander, Carraway-seeds, of each two Drams; Cummin seeds a Dram; raised Ginger a small quantity: Bruise all in a Mortar, and put them into a Quart of Nants Brandy: Let them infuse three Days, shaking the Bottle three or four times a Day; then strain and keep it for use. Take two or three Spoonfuls in the Fit.

A Laxative Powder to be taken when too costive.

Take Polypods two Scruples, Ginger one Scruple, Trochics of Agarick half a Dram, Rhubarb a Dram, Leaves of Sena a Scruple, Cloves, Turbith, Cinamon, of each half a Dram. Make all into a fine Powder for the more delicate sort of People: for those that are Stronger there may be added one Scruple of Diagridium. The Dose is one Dram in 4 Ounces of White-W.

Lozenges for the same.

Take Leaves of Sena well cleans'd half a Scruple, Cinamon, Ginger, Cloves, of each two Scruples, Hermdasts four Scruples, Rhubarb a Dram, choice Turbith two Drams and half, Diagridium one Dram, Squinanth five Grains, Galangal, Nutmeg, of each half a Scruple. With eight Ounces of Sugar dissolv'd in Endive-water, make a Confection in Lozenges. Dose from three drams to six drams.

An Electuary to preserve the Sight.

Take Conserve of Eye-bright one Ounce and half, Conserve of Roses an Ounce, Galangal half a Dram, Mace two Scruples, Cubebs one Scruple, Cloves a Dram, Cinamon four Scruples, Seeds of Rue and sweet Fennel, of each half a Dram, Powder of Nutmegs two Scruples, preserv'd Nutmegs half an Ounce: Reduce all into a very fine Powder, and with a sufficient quantity of the Confection of Ginger, make an Electuary. Take the quantity of a Nutmeg, or small Walnut every Morning.

For a Pain of the Stomach proceeding from Wind.

Take Venice Treacle three Drams, Bittany half a Dram,

Seeds of *Ameo*, *Daucus*, of each six Grains, *Galangal*, *Cloves*, of each a Scruple; *Wood of Aloes*, *Coral*, of each a Scruple: *Conserve of Roses* an Ounce, *Conserve of Mint*, half an Ounce, with a sufficient quantity of *Syrup of Mint*, make an *Electuary*. If need require, you may add two Grains of *Opium*. Dose, the quantity of a *Nutmeg* in the Morning fasting.

For the Palpitation, or Beating of the Heart.

Take Powder of *Crabs Eyes*, burnt *Harts-horn*, and *Red Coral*, of each a Dram; *English Saffron* a Scruple: Mix, and make a Powder. Take a scruple of it Night and Morning in a Spoonful of *Barley-water*, drinking a Draught after it.

Lozenges restorative in a Consumption.

Take *Pine nuts* prepar'd, two Drams and a half, green *Tri-lick* two Drams, *Species of Diambre* two Scruples, *Cinnamon* half a Dram, *Galangal* a Scruple, *Cloves* half a Dram, *Nutmeg* two Scruples, white *Ginger* half a Dram, *Xloaloes* half a Scruple: With four Ounces and a half of *Sugar* dissolv'd in *Rose water*, with the *Species* make a Confection in Lozenges.

Against Involuntary Pissing.

Take *Coriander-seed* a Dram, *Red Coral*, *Xloaloes*, of each half a Scruple, powder of dry'd *Acorns*, two Drams. *Nutmegs* five Scruples, *Red Saunders* two Scruples and a half. With five Ounces and a half of *Sugar*, make *Tragea*, and let it be given going to Bed. The Country Women commonly give fry'd *Alce* in this Distemper with good Success.

Against Aches and Pains in the Joints.

Take powder of *Chanedrios*, *Chamepitheos*, and *Gertian*, of each three Drams, dry'd *Leaves of Rue* four Ounces. Make all into a fine powder, After due Purgings give a Dram of this powder Night and Morning, in a Spoonful of *White Wine*.

A Diuretick Decoction in the Stone.

Take *Maiden-hair* one Handful and a half, *Roots of Parsly*, one Ounce; *Nephrite wood* half an Ounce, *Seeds of Saxafrage*, one Dram and a half, *Prunes ston'd* ten; *Winter cherries* seventeen, *Grass-roots* three Drams. Let all be bruise'd and boyl'd on a gentle Fire, in three pints and a half of running *Water*, till the third part is consum'd, then make a strong Expression, in which dissolve an Ounce and a half of the *Syrup of Violets*, and

and of fine Rhubarb two Ounces: Then clarifie it with the White of an Egg. Dose four Ounces.

A Pectoral Julep.

Take Cinamon four Scruples, Time a Pagil, or as much as you can take up with your two Fore-fingers and your Thumb, Liquorish a Dram and half, Rcots of Irees two Dram, Enula Campana one Dram, Rasins of the Sun ston'd half an Ounce. Let all be boyl'd in a double Vessel, with eight Ounces of Fennel-water, three Ounces of Hyssop-water, half a Pint of Scabious water, then let it be strain'd, and in the straining dissolve seven Ounces of fine Sugar: Then add of Cinamon two Scruples, Cloves a Scruple, Irees half a Dram, tying them closely in a Bag, b:yl the Julep to a Thickness, and clarifie it with the White of an Egg. Take two or three Ounces as Occasion requires.

A Cordial Julep of Wine.

Take Rbenish of Wine a Quart, Rose-water two Ounces and a half, Cloves bruise'd two Scruples, Cinamon half a Dram, ty'd up in a Rag, refin'd Sugar three Ounces. Let it be boyl'd at a gentle Fire, to the Thickness of a clear Julep, and let it be given Morning and Evening, two Spoonfuls: against Swooning.

Powder against Poyson and Pestilence.

Take Zeodary, Euphorbium, Corallina, Tormentil, Gentian, common Dirtany, seal'd Earth, Armentian Bole, Red and white Coral, Spikenard, Mastick, Clove gillyflowers, lesser Centaury, Red Saunder, Bone of the Stag's Hart, Camphire, of each equal Parts. Make all into an impalpable Powder, give 1 Dram with Sorrel water, or with Wine and Sorrel boyl'd together.

Pills against Melancholy.

Take black Helebores 3 Drams, Gummons and white Turbith two Drams, white Agavick five Scruples and a half, Polypody of the Oak Epithymum, of each two Scruples, Diagridium two Drams and a half, Trochies of Atheneal one Dram, Species of Hier a simple two Drams, Cloves a Scruple. Let all be incorporated with two Drams and a half of old Treacle, and little Fumitory-water, and make a Mass. The Dose, a Dram to 4 Scruples.

Against the Retention of the Menstrua.

Take Laurel-berries half an Ounce, Rosemary half a handful, Juniper-berries, number nine, Cinamon five Scruples, Saffron 17'd

ty'd up in a Rag five Grains. Boyl all in a Pint of W. Wine, and take a good Draught hot, much about the time they are expected For Hypochondriacal Convulsions in a hot Temperamen.

Take Conserve of Wood-sorrel, Leaves of Tamarick-flowers, Conserve of Hips, of each three Ounces; Confection of Alkermes, Spices Diarrhodon Abbati, of each a Dram: With a sufficient Quantity of Syrup of the Juice of Citrons, make an Opiale. The Dose is the Bigness of a Nutmeg, twice or thrice a Day.

For a Convulsion Cough in Children.

After a gentle Vomit and Purge apply a Blister to the Nape of the Neck; but if the Distemper be too obstinate, then cut an Issue in the Neck, or Arm, or in the Arm-pits; Keep 'em close to a Diet-drink of China, Sarsa, Hart's-Horn, Shavings of Ivory, Saunders, and some Diuretick Ingredients: But for a Specifick, you may give Cupmoss every Day in Powder, or boyld Milk. You may add the Decoction of Hyssop, with a little Castor and Saffron.

Purging Pills for the Scurvy.

Take Resin of Jalap twenty Grains, Stomatick Pills, with Gums, two Drams, Vitriolated Tartar sixteen Grains, Oyl of Juniper ten Grains: With a sufficient Quantity of Gum Ammoniac dissolv'd in Vinegar of Squills. Take four at a time, early in the Morning, fasting two Hours after. You may take them once a Week.

An excellent Tincture for the same.

Take of the Gums Tacamahac, Caranna, Ivy, and of the whitest Amber of each a Dram; Nutmegs and Cloves of each two Scruples, Saffron half a Dram; Bruise all, and pour upon them a Pint of the Tincture of Salt of Tartar, and let it stand in a Sand heat for two Days and two Nights: Then filtre and keep for Use, The Dose, twenty or thirty Drops every Morning fasting.

An Antiscorburick Water for the same.

Take Juniper-tops, Pine-tops, Broom-tops; of each three Handfuls; Capt. Winter's Cinnamon four Ounces; Slice and bruise all, and pour upon them eight Pints of the best white Wine, and distill according to Art. Dose four Ounces every Morning fasting,

The Family Physician.

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A Gargle for swollen and spongy Gums.

Take of Viiriol camphorated, an Ounce; Spring-water a Quart; Mix them very well in a Glass, often shaking of it, and when the Liquor becomes clear, use it.

For rotten stinking Gums.

Take Powder of Pomegranate-rinds, burnt Allom, Armenian Bole, Powder of Bistort-roots, of each a Dram, Honey of Roses a sufficient quantity to make a Liniment: Add to it a Scruple of Spirit of Viiriol; anoint the Gums with it.

For stinking Gums without Rottennells.

Take Powder of the best Myrrh an Ounce, Claret Wine a Pint; after two or three Days Infusion, wash your Gums and Mouth with it.

For a Rheumatism proceeding from the Scurvy.

Take Stone-horse dung a Pound, White Wine three or four Quarts; distil according to Art. Take five or six Ounces twice or thrice a Day, Some take the Infusion only, but this exceeds it.

A Julep for the Phrensie.

Take black Cherry Water, Water of Apples and Cowslips, of each 4 Ounces; whole Citrons 2 Ounces; Pearl finely pulveris'd, a dram; Syrup of the Juice of Citrons an Ounce: Mix, make a Julep. Dose 3 Ounces, 3 or 4 times a Day.

An outward Medicine for the same.

Take the Juice of House-leek, and mix it with Woman's Milk, and apply it to the fore-part of the Head, shav'd.

A Plaister for the Head of a stupid Person.

Take the Gum Caranna, Tacamahacca, Balsam of Tolu, of each three Drams; Powder of Myrrh, and Amber, of each two Drams; Nutmegs, Mace, Cloves, of each a Dram: Plaister of Flos Unguentorum two Ounces. Melt them all together, and make a Plaister to be spread on Leather; Apply to the Head shav'd.

A Liniment for the same.

Take Balsam Capaiva, three Drams, Balsam of Peru, a Dram; Oyl of Amber half a Dram, Oyl of Nutmegs by Expression, two Drams; Palm Oyl half an Ounce: Mix, make a Liniment for the Head.

A Decoction for an Empyema, or Suppuration in the Breast

Take Leaves of *Sanicula*, *Paul's Bettony*, *Colt's Foot*, *Agrimony*, *Moufe-ear*, *Hari's Tongue*, of each a Handful; Roots of *Chervil*, and *Madder*, of each an Ounce, French-Barley, half an Ounce; Raisins of the Sun an Ounce and half, red Citrons half an Ounce: Boil all in two Quarts of Spring-water, to the Consumption of half, Strain and sweeten it with clarify'd Honey.

For an immoderate Sweating.

Take *Crocus Martis*, and Salt of Steel, of each a Dram and half; Powder of prepar'd Coral, of Ivory, of each two Drams: Mix, make a Powder. Take half a Dram twice or thrice a Day, in three Ounces of Cinnamon-water borderated.

For an inward Bleeding.

Take Leaves of *Plantain* and *stinging Nettles*, of each three Handfuls: Bruise them very well, and pour on them six Ounces of *Plantain-water*; afterwards make a strong Expression, and drink the whole off.

For a Bleeding at the Nose.

Take a dry'd Toad, sew it up in a silk Bag, and hang it at the Pit of the Stomack for a considerable time: This has perform'd the Cure when other Medicines have prov'd ineffectual.

For the same.

Take *Calcanthum Rubescens*, or the *Caput Mortuum* of *Vitriol*, half an Ounce; boyl it in a Quart of *Quick-lime-water* to a Pint; when cold and settled, strain it. Dip a Tent in it, and thrust it up the Nostrils; or you may snuff some of it up the Nose.



F I N I S

There is lately Publish'd these following Books,
viz.

I. **T**HE Book of Knowledge; treating of the Wisdom of the Ancients. *In Four Parts.* 1. Shewing the various and wonderful Operations of the Signs and Planets, and other Celestial Constellations, on the Bodies of Men, &c. and the mighty Influences they have upon those that are born under them. II. Prognostications for ever, necessary to keep the Body in Health; with several choice Receipts in Physick and Surgery. III. An Abstract of the Art of Physiognomy and Palmistry, together with the Signification of Moles, and Interpretation of Dreams, &c. IV. The Farmer's Kalendar; containing, 1. Perpetual Prognostications for the Weather. 2. The whole Mystery of Husbandry. 3. The Compleat and Experienc'd Farrier and Cow-leech, &c. Written by Erra Pater, a Jew, Doctor in Astronomy and Physick, born in Bethany, near Mount Olivet, in Judea; Made English by W. Lilly, Student in Physick and Astrology. *To which is added, The Dealer's Directory: Containing,* 1. The true Form of all sorts of Bills, Bonds, Counterbonds, Indentures, Letters of Attorney and License, Deeds of Gift, Wills, Bills of Exchange, &c. 2. The best Method of getting in Debts and compounding 'em. 3. An Account of Weights, Measures, Numbers, Coins, Tables of Shires, Post-roads, and Principal Fairs, &c. A Catalogue of all the Markets, and Days on which they are held, with divers other necessary Things and useful Tables.

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